





Israel Mittons Booke
july 22 -- 1815

Thomas L. Shotwell's
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THE

SECOND ADVENT,

OR

COMING OF THE MESSIAH IN GLORY,

SHOWN TO BE

A SCRIPTURE DOCTRINE,

AND

TAUGHT BY DIVINE REVELATION,

FROM THE BEGINNING OF THE WORLD.

BY AN AMERICAN LAYMAN.

"Oh! scenes surpassing fable, and yet true
" Scenes of accomplished bliss!
" Praise in all her gates. Upon her walls
" And in her streets, and in her spacious courts,
" Is heard Salvation.
" One song employs all nations, and all cry,
" Worthy the Lamb, for he was slain for us."—COWPER.

TRENTON, (N. J.)
PUBLISHED BY D. FENTON & S. HUTCHINSON.

1815.

PREFACE.

TO have a better understanding of the following work, it is necessary that the reader should be informed of the circumstances attending its commencement, and the manner in which it has been carried on to the present period. Some time about the year 1790, the important events of that day made a deep impression on the author's mind and led him to examine the Scriptures with great attention, from Genesis to the Revelation of St. John. The solemn exhortation of the apostle to his readers *to hearken* to what the Spirit saith to the Churches; and repeated six times within the bounds of two chapters, fixed his attention to the important call.—He made the prophetic declarations in the Scriptures, for a while, the peculiar object of his daily studies; at the same time humbly supplicating for aid from, and looking to the Spirit of God, who dictated those prophesies, for being led into all necessary truth, in enquiring into their genuine meaning. He must acknowledge that the passing events of the day alarmed him; and he thought he saw the signs of the latter day, foretold in the sacred record, thickening upon him. But here his fears arose, lest he might unwittingly slide into the error of judging of the prophesies altogether by the events, instead of comparing the events with the prophesies. To prevent this, he determined to guard against error, by forming a short compendium of what, on great consideration, comparing those prophesies yet to be fulfilled, with those which had already taken place, he verily believed was the meaning of the Spirit of God in the revelation of his will to his Church, as to what was to take place, as the signs of the second coming of the Saviour, to this our world.

In doing this he was surprized to find that this glorious event, at the end of Daniel and John's 1260, 30, and 90 days, or years, was the great and leading object of the sacred volume from the beginning to the end. This is the latter days and day of judgment of Daniel—The great day of judgment, or the judgment of the great day of the Jews, and the kingdom of Heaven, the kingdom of God, and the times of refreshing and the restitution of all things of the New Testament. In short, it appears to be like a thread running through the whole web, and in which all the lesser objects seem like the woof of the web, to give a complexion and character to the whole system of divine grace and mercy.

After consulting the Sacred Text, with close attention and critical precision, and comparing the result with the opinions of the

most judicious writers on the important subject, he reduced to writing what he concluded was the design and meaning of the predictions and forewarnings of the Prophets, compared with those of Christ himself and his apostles. He then waited to see how far he was warranted in his conclusions by the events which were about to take place, if his construction was right.

To accomplish this he was obliged to keep a short diary of what was passing on the theatre of Europe. The many instances of exact conformity with the words and spirit of the Scriptures, convinced the author that the wonderful transactions daily passing in the kingdoms of Europe, were an exact fulfilment of the predictions of the Sacred record. That the antichrist foretold, as coming on the earth after the Man of Sin, had literally appeared in the new government of France, having Napoleon Buonaparte for her head, can scarcely be denied by any observing mind, who has become acquainted with the late history of that nation since the year 1790, and compared it with the language of holy writ.—The emphatic calls of Christ and his apostles on his Church and followers, to be watching and well prepared for this important era, which was to be of such essential and interesting consequence to their eternal welfare, appeared to the author in so strong a light that he thought it an imperious obligation to continue his attention to the subject till about the year 1798, or beginning of 1799, when he was taken off from the subject by avocations that could not be well avoided. Some years afterwards, his convictions on the subject being strengthened by the continuance of important events, corrobating all his views of the prophetic declarations, he was tempted to communicate his ideas, and the observations he had made, to a few judicious friends, whose approbation encouraged him to think of making them public. But the state of his health and other imposing circumstances, leaving him small hopes of ever seeing them printed, he, for a time, determined to leave them in manuscript to those who should come after him, to act as they thought best.

However, he has lately been prevailed on to make the attempt, from a hope that it will call men's attention to a subject he has convinced himself is all important to the Church of Christ, and to exert himself to do what lay in his power towards completing the work, that it may avail, so far as is plainly and clearly founded on the written will of God.

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bited, and become one nation—*God* will make a covenant of peace with them—a new temple to be built in Jerusalem, different from the former one—a new division of the land, differing from that of Moses and Joshua—*God* to dwell in Jerusalem, in the midst of the children of Israel for ever—Just before this great event, uncommon distress to take place, by which God will manifest his glory.

ZECHARIAH. *Fol.* 31.

These wonderful predictions are repeated by this prophet, who lived 80 years after Isaiah—He describes the Messiah and asserts that he shall dwell in the midst of Jerusalem—Points out the time, ascertained by certain events that will take place—In the issue *God* shall come, and *all his saints* with him—The manner and means by which this great event is to be brought about—*Holiness to the Lord*, to be inscribed on the bells (rather bridles) of the horses—Elijah's coming as his fore-runner.

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Is (with Isaiah) the only exception to the observation, that no express distinction is made between the first and second coming of the Saviour—The second advent pointed out with precision—Revealed to him as being a type of the Jews,—but to Nebuchadnezzar who was a type of the Gentiles, both revealed to him—Daniel's vision interpreted to him—Jews' mistakes on this subject—Probable causes of them—These events the firm objects of Abraham's faith—Greatly influenced the pious Jews—The first authors of the materiality of the soul, silenced by Origen—Resurrection of the saints at the second advent, confirmed by the practice of Judas Maccabeus—The Jews under a difficulty arising from the double views contained in the prophesies—Instances—Daniel's prophesy leaves no doubt of the meaning—Daniel's weeks and their calculation—Events that will introduce these great objects of Hope—The king or government of a *fierce countenance*—Sir Isaac Newton's opinion—The angel repeats his instructions to Daniel—Great trouble and distress will precede the glorious kingdom of Christ.

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There appears a continued series of analogy and design carried on by divine prescience relative to the second coming of Christ in glory—Objections of minute philosophers, vain—God's dealings

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PRELIMINARY OBSERVATIONS,

RELATIVE TO THE

PLAN OF REVELATION

THROUGHOUT THE BIBLE.

IN contemplating the scriptures of the Old and New Testaments, a careful observer will necessarily remark, not only an uniformity of design, but also one continued well organized system of conduct, established from the beginning of the world, and predicted to continue to the end of it.

This authentic history of God's providence throughout, points with an uniform direction to one great object. It is kept constantly in view, amidst all the dark and mysterious, or bright and luminous conduct of the supreme and adorable Creator of the universe, relative to the government of the world; and the final disappointment and overthrow of the powers of darkness, in the restoration of our guilty race, to the favor of God our maker.

If the scriptures be true, this can only be done by the establishment on earth of the glorious kingdom of our Lord Jesus Christ, the mediator between God and man, on his second coming, to the glory of God

the Father, and the joy and comfort of his faithful people, of all nations, languages and tongues.

To this end, all the vast apparatus of nature and providence, from the beginning of the world, has constantly hastened.—All the partial or particular dispensations of the governor of the universe towards individual nations or people, have been merely so many necessary steps or means to elucidate, foretel, or accomplish this all important event.

In short, to use the words of an eminent writer,* "the history of the Old and New Testament," hath a secondary or prophetical sense in many instances.

Its great events, are signs and figures of things not seen as yet, and many of them are in force as such, at this hour.—Great things are still to be expected, of which we can form no conception, but as they are set before us in the figures of sacred history.

God shall descend, and this earth be on fire; and the trumpet shall sound; and the tribes of mankind shall be assembled, as formerly the Jews were at Mount Horeb—"Distress shall come on a wicked world, when its iniquity shall be full, as destruction did on devoted Canaan, proud Babylon and apostate Jerusalem."

In this world, the blessed Redeemer, God's only begotten son,—the express image of his substance†

* Jones.

† *Person,* as mentioned in our translation, is certainly not the meaning of the Greek word *Uposaseos.* vide Parkh in loco and Campbell on the gospels, Diss. x. part v. Sec. 9, &c.

received insult, contumely and reproach.—In this world, he was cruelly scourged, mocked at and spit upon—In this world, he was condemned at Pilate's bar as a common malefactor—crowned with a crown of thorns, and crucified between two thieves—In this world, since his resurrection and ascension, he hath been despised, rejected of men, crucified afresh, and his blood shed for the remission of the sins of ungrateful men, denied by those who profess his name, and treated as an unholy thing.

How consonant to reason then is it? How analagous to all the dispensations of the righteous governor of the universe? How agreeable to the terms of the covenant of grace, and the promises to the suffering redeemer, that in this world, and by its redeemed inhabitants, for which he has given himself up to affliction and death, he should also receive honor and glory, power and dominion, homage and adoration? Thus he shall see the blessed effects of the travail of his soul and therewith be satisfied.

The Lord Jesus Christ could only suffer in his human nature—He was never despised or rejected in heaven, as to his divinity—He was always, as God and the lamb, loved, adored and worshipped by all the heavenly host.—St. John, the beloved disciple, testifies, "that he heard the voice of many angels round about the throne; and the living creatures and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, worthy is the lamb that was

slain, to receive power and riches, and wisdom and strength, and honor and glory and blessing! and every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard he saying, blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, *and unto the lamb for ever and ever!** And the four living creatures said amen! and the four and twenty elders *fell down and worshipped* him that liveth for ever"†—After this "he beheld and lo a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, *and before the lamb,* clothed with white robes and palms in their hands, and cried with a loud voice saying, salvation to our God who sitteth on the throne, *and unto the Lamb.*"‡

The angelic host esteemed it their highest honor to attend him, in his first advent in the flesh, to this our world; and did joyfully recount the glad tidings to the wondering shepherds of Bethlehem.

They also, with wonder and amazement, attended his temptation in the wilderness; and comforted him in his agonies in the garden of Gethsemane. They devoutly attended his resurrection, and with hosanna's ascended with him to glory. Indeed, legions of angels were always ready to obey his commands,

* This is exactly the description given of the throne of God by Daniel.

† Rev. v. 11. to end.

‡ Ibid vii. 9 and 10.

even while sojourning in the flesh. It was daily their anxious solicitude to look into the mysteries of his incarnation and sufferings.

It was, then, in his flesh as mediator—as the substitute and propitiation for the sins of men, that he received all the obloquy and abuse. It was in the flesh he suffered and died.

In the flesh, therefore, as our mediator and great high-priest—the captain of our salvation; and in this same rebellious world, and from this same guilty race, must he receive the glory, honor, power, majesty, praise and dominion, that are so justly due to him, for all that he has done and suffered for the sons and daughters of Adam.

Hence we find the earliest dawn of grace and hope to our guilty and despairing first parents, was ushered in, though obscurely, with the blessed promise, that the *seed of the woman* should bruise the serpent's head, while he should only bruise his heel. The next encouragement given to them, and which has been preserved on record by the apostle Jude, in his 14th and 15th verses, is more encouraging:—"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold! the Lord cometh, *with ten thousands of his saints,* to execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds, which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him."

After this, a strong figure of the deliverance of mankind by the great captain of our salvation, was given to the world, in the preservation of Noah and his family, with a portion of every species of living creatures, in the ark, during the universal deluge.

Soon after, we find the promise more explicitly made to Abraham, who had been obedient to the call of God, and left his father's house and his country (which was sunk in idolatry, having forsaken the worship of the one only living and true God) to go whither soever God should lead him. To him the plan of salvation by the mediator, was further opened, by showing him the Messiah, his humiliation or state of suffering, and his coming in glory. Thus Abraham saw his day, and was glad, for it was then that God did promise that he would assuredly give to Abraham, as the reward of his faith and obedience, the whole land of Canaan, in which he then sojourned (a type of the heavenly inheritance,) but *of which he held not the least possession;* and though at that time a private individual, without power, influence or authority—in a strange land; yet in him, God did promise, that all the nations of the earth should be blessed; still directing the eye of his faith, to the glorious and triumphant state of the Messiah, who, according to the flesh, was to proceed from his loins.

"Thus he who was promised to Adam immediately on the fall, under the more obscure description of the seed of the woman, who *should bruise the head*

of the serpent, was now announced to the world, as the seed of Abraham, in whom all the families of the earth should be blessed. And henceforward we have prediction upon prediction—ordinance upon ordinance—promise upon promise—event upon event, leading to, rising above, improving and enlarging upon each other, like the gradual light of the ascending sun, from the early dawn to the perfect day. We perceive types, shadows, ceremonies, and sacrifices, disappearing little by little; patriarchs, priests, prophets, lawgivers and kings, retiring one after another, and giving place to the Lord our judge, our lawgiver, our king to save us, as the twinkling fires of the night hide their diminished heads, and as the vapors disperse, before the glorious orb of day.*

There are particular and express referrences to the Messiah, as well to his incarnation, sufferings, death and resurrection, as to his second coming in glory, in almost every book of the Old Testament, particularly in the numerous types and shadows of the law given to Moses in the Holy Mount, till we come to the Psalms; and sir Isaac Newton, who, though so great a philosopher, thought the study of the scriptures among his highest honors, says, "That there is scarce a prophecy in the Old Testament concerning Christ, that doth not, in something or other, relate to his second coming."†

* 2d. Vol. Sacred Biography, 17.

† On Daniel fol. 132.

THE PSALMS.

WE shall now begin a more particular examination into the revelation of this mysterious truth, from the Psalms inclusive, to the end of the apocalypse of St. John.

In that book of divine poetry, called the Psalms, David and the other authors of them, under the inspiration of the holy spirit, speak indefinitely of the Messiah's coming into this our world, not particularly distinguishing between his first and second coming. They describe not only his state of humiliation in the flesh, but in the most exalted language, the victorious reign of the Messiah, which in its nature and extent, as there foretold, when compared with what we now know of his first coming, can only be true as it refers to his second coming in glory.

It is expressly foretold therein, " that the Heathen are to be given to him as an inheritance, and the uttermost parts of the earth as a possession—He is to break them with a rod (or sword) of iron, and to dash them in pieces like a potter's vessel—He is to judge the world in righteousness, and to minister judgment to the people in uprightness.—His throne, as then established, is to be forever and ever; and the sceptre of his kingdom a righteous sceptre—A fire is to burn before him, and it is to be very tempestuous round about him. All the earth is to worship him, and sing

unto his name. Princes and ambassadors are to come to him from Egypt. Ethiopia is to stretch out her hands unto God. He is to judge (or vindicate) the poor of his people,—to save the children of the needy, and break in pieces the oppressor.—The promised Messiah "is to have dominion from sea to sea, and from the river to the ends of the earth," that is, from the Mediterranean sea to the Persian Gulf, and from the river Euphrates to the ends of the earth; figurative expressions, to typify the whole habitable earth. *They who dwell in the wilderness* are to bow before him, and his enemies are to lick the dust. The kings of Tarshish* and of the Isles, shall bring presents: the kings of Sheba and Seba, shall offer gifts: *yea all kings* shall fall down before him—all nations shall serve him—his name is to remain forever and forever; to be continued (or propagated) as long as the sun and men are to be blessed in him. *All nations* are to call him blessed—his seed are to be established forever, and his throne built up to all generations—he is to subdue the people under him, and the nations under his feet—he is to choose out an heritage for his people, even the excellency of Jacob whom he loved—all the ends of the earth are to remember and turn unto the Lord, and all the kindreds of the nations shall worship before him, for the kingdom is to be the Lord's and he is to be governor among the nations.—The Psalmist in an ecstacy of joy, on a prophetic view of this glorious event, cries

* That is, Spain or some great commercial country.

out—" Clap your hands all ye people, for the Lord is to be a great king over all the earth : he shall subdue the people under him, and the nations under his feet.—God is king of all the earth ;—and reigneth over the heathen.—Through the greatness of thy power, shall thine enemies submit themselves unto thee—All the earth shall worship thee, and sing of thee—they shall sing unto thy name."

The whole 67th Psalm is a prayer for this great kingdom—" that the way of God may be known on the earth and his saving health among all nations—All nations whom thou hast made, shall come and worship before thee, O Lord, and shall glorify thy name."—In the 110th Psalm, it is expressly asserted of the Messiah, " The Lord upon thy right hand shall strike through kings in the day of his wrath—He shall judge among the Heathen—He shall fill the places with the dead bodies—He shall wound the Heads over many (or great) countries," literally in the Hebrew, " the Head over much Country."*

Thus the inspired Psalmist foretels in emphatical language, the kingdom of the Messiah, which has never yet been verified, although we have seen his first coming in the flesh ; and if it is ever to be made good by the event, it must be in some future time, and of course, at the second coming of our glorious Immanuel, as he has himself foretold in his word.

But it appears, as time advanced, and the end drew nearer, that the declarations of many successive

* Horn.

and inspired prophets, gave the most explicit and exact predictions of this blessed event, and particularly Isaiah, Ezekiel, Zechariah, Daniel, Micah, Zephaniah, Haggai, Zechariah and Malachi, as well as the other prophets, who have also been very minute on this subject.

ISAIAH.

ISAIAH, who is with great propriety stiled "the evangelical prophet," speaks very expressly on this head, and foretels, in sublime terms, "that a virgin was to conceive and bear a son, and his name was to be Immanuel, (or God with us.) For unto his people a child was to be born; unto them a son was to be given—The Government was to be on his shoulders—His name was to be called *Wonderful*—*Counsellor*—The *mighty God*—The *Father of the everlasting age*, or the *age to come*—The *Prince of Peace*—Of the increase of his Government and Peace, there was to be no end. A rod was to come forth out of the trunk of Jesse, and a cyon to grow out of his roots; and the spirit of Jehovah was to rest upon him; the spirit of wisdom and understanding—The spirit of counsel and strength—The spirit of the knowledge and fear of Jehovah."

The same evangelical prophet, distinguishes what was to happen in after times, when he says, "that in the latter days (afterwards explained by Daniel more particularly) as meaning the latter end of the 4th kingdom mentioned in his vision, that is, the Roman empire or government, (as it was always understood by the Jews before the coming of Christ) the mountain of the Lord's House, should be established in the tops of the mountains, and exalted

above the hills, and all nations should flow into it—and many people should go and say, come ye and let us go up to the mountain of Jehovah; to the house of the God of Jacob, and he will teach us of his ways; and we will walk in his paths; for from Zion shall go forth the law; and the word of Jehovah from Jerusalem, and he shall judge among the nations, and work conviction in many people,—and they shall beat their swords into plough-shares, and their spears into pruning-hooks. Nation shall not lift up their swords against nation, neither shall they learn war any more.

The wolf is then to take up his abode with the lamb, and the leopard lye down with the kid—and the calf and the young lion and the fatling shall come together, and a little child shall lead them.

The heifer and the she-bear shall feed together. Together shall their young ones lie down, and the lion shall eat straw like the ox; and the sucking child shall play on the hole of the asp; and the weaned child shall put his hand on the cockatrice den—They shall not hurt nor destroy in all the holy mountain, for the earth is to be full of the knowledge of Jehovah, as the waters cover the depths of the sea.—The root of Jesse is to be an ensign to the people, and to him shall the nations repair, and his resting place shall be glorious."

About this happy period, in fulfilment of the promises of his word, the dispersed Jews are to be

collected together a second time, from the nations of the east, and from the western regions (called in our translations, the islands of the sea)—" And he shall lift up a signal to the nations; and he shall gather the out-casts of Israel, and the dispersed of Judah shall he collect from the four extremities of the earth. —And all animosity and envy of the tribes, with one another, are to cease.

They shall together invade the borders of the Philistines westward—together shall they spoil the children of the east.

Jehovah shall smite with a drought the tongue of the Egyptian sea, and he shall strike his hand over the river with his vehement wind, and he shall strike it into seven streams, and make them to be passed over dry shod ; and there shall be a high way for the remnant of his people, which shall remain from Assyria, as it was unto Israel in the day when he came up out of the land of Egypt—And *his people are to return unto their own land,* for he is to have mercy on Jacob, and yet to choose Israel, and give them rest *in their own land;* and strangers shall cleave to the house of Jacob, and bring them into their own place; and the house of Jacob shall possess them in the land of Jehovah, as servants, and *hand-maidens to his people in their own land* ; and they shall take them captives, whose captives they were, and they shall rule over their oppressors —a present is at that time to be brought to him of a people scattered and peeled ; and that from a nation

terrible from their beginning: a nation meted out and trodden under foot, whose land the rivers have nourished, to the place of the name of the Lord of hosts, the mount Zion.

In that day, there shall be a high way from Egypt to Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria—and the Egyptian shall worship with the Assyrian—at the same time Israel is to be reckoned a third, together with Egypt and with Assyria, even a blessing in the midst of the earth, whom the Lord of hosts shall bless; saying blessed be Egypt my people and Assyria the work of mine hands, and Israel mine inheritance.

The earth shall then be full of the knowledge of the Lord, as the waters cover the sea; and God will destroy *the covering cast over all people* and the vail that is *spread over all nations,* and the reproach of his people shall be taken away from the earth—Every valley is then to be exalted, and every mountain and hill are to be made low; and the crooked paths are to be made straight; and the rough places plain, and the glory of the Lord is to be revealed, *and all flesh are to see it.* The desert and the waste shall then be glad; and the wilderness shall rejoice and flourish, and the well-watered plain of Jordan shall also rejoice: the glory of Lebanon shall be given unto it; the beauty of Carmel and Sharon—These shall then behold the glory of Jehovah; the majesty of our God.

The eyes of the blind are to be unclosed; and the ears of the deaf are to be opened. The lame are to

bound like the hart; and the tongue of the dumb is to sing; for in the wilderness shall burst forth waters, and torrents in the desert; and the glowing sand shall become a pool, and the thirsty soil, bubbling springs. No lion shall be there; nor shall the tyrant of beasts come up there; but the redeemed of the Lord shall walk there; and the ransomed of the Lord *shall return and come to Zion* with songs and everlasting joy upon their heads, and all sorrow and sighing shall flee away. The voice of weeping is no more to be heard in her, nor the voice of a distressful cry—There is no more to be in her an infant short lived; nor an old man that has not filled his days; for he that dieth an hundred years old, shall die a boy; for as the days of a tree, so shall be the days of his people. The wolf and the lamb shall feed together, and the lion shall eat straw like an ox; but as for the serpent, dust shall be his food. For God will pour out his spirit on the seed of Israel, and his blessing on their offspring; and they shall spring up as grass among the waters, and the willows beside the aqueducts.

One shall say, I belong to Jehovah; another shall be called by the name of Jacob; and this shall inscribe his hand to Jehovah, and shall be surnamed by the name of Israel. All the remote people of the earth shall look unto him, and be saved.

Jehovah will call from the east the Eagle;* *and from a far distant land,* the man of his counsel, to

* If you suppose the north-west parts of America, are near the north-east parts of Asia, near Kamschatka, as the late

bring to pass the design he has formed, and he shall execute it; for the Messiah shall raise up the cions of Jacob and restore the breaches of Israel. He shall be a light to the nations, and salvation to the ends of the earth—Kings shall see him and rise up, princes shall worship him.

Jehovah will lift up his hands to the nations, and to the people will he exalt his signal; and they shall bring his sons in their bosoms, and his daughters shall be borne on their shoulders—Kings shall be their foster fathers, and queens their nursing mothers.

They from the west shall revere the name of Jehovah; and they from the rising sun, his glory; when he shall come like a river, streigthened in its course, which a strong wind driveth along; and the Redeemer shall come to Zion, and turn away iniquity from Jacob.

In that day (when the Jews shall be about to be restored to their former prosperity) Jehovah shall summon on high the host that is on high (or the ecclesiastical polity of the nations, perhaps both the Popish and the Mahometan) and on earth the kings of the earth; (or the civil polity or constitutions of the Roman earth or

discoveries seem to give reason to believe; and if the lost tribes of Israel passed over this strait to America and are to be found there, as Messrs Elliot, Penn, and others have supposed; then it is possible *the Eagle and the man of his* counsel may come from that far distant land, and by passing over the same strait to the north-east part of Asia, may be said to come from the east.

monarchy) and they shall be gathered together as in a bundle (or body) for the pit, and shall be closely imprisoned in the prison (alluding to the practice of crowned heads, casting their prisoners into dungeons, and leaving them in a miserable condition, without examining speedily into their respective deserts) but after many days, account shall be taken of them; (that is, God shall remember them and restore them to a state of comfort)—and the moon shall be confounded and the sun shall be ashamed for, (or because) Jehovah God of hosts shall reign *on mount Zion*, and *in Jerusalem;* and before his ancients shall be glorified."

So glorious is this event to be, that the prophet breaks out, as in an ecstacy of joy, "O Jehovah, thou art my God: I will exalt thee: I will praise thy name, for thou hast effected wonderful things. Counsels of old times! promises immutably true!—For thou hast made the city an heap (perhaps the city of Rome, or some other large city of Europe) the strong fortified citadel, a ruin—the palaces of the proud ones, that it should be no more a city—that it never should be built up again—Therefore shall *the fierce people* glorify thee—The city of the formidable nations shall fear thee: for thou hast been a defence to the poor, a defence to the needy in his distress: a refuge from the storm, and a shadow from the heat! And Jehovah God of hosts shall make for all the people *in this mountain* a feast of delicacies, exquisitely rich, and of old wines perfectly refined;

and *on this mountain shall he destroy the covering, that covered the face of all the people, and the veil that was spread over all the nations.*"*

The seed of Jacob are (then) to be brought from the east, and to be gathered from the west—The north is to give up, and the south not to keep back. His sons are to be brought from afar, and his daughters *from the ends of the earth.*

Having sworn by himself, the word went forth out of his mouth in righteousness, that unto him every knee shall bow, and every tongue shall swear.

And when the enemy shall come in as a flood, the spirit of the Lord shall lift up a standard against him, and the Redeemer shall come to Zion, and to them, who turn from transgression in Jacob. The nations are to walk in his light, and kings in the brightness of his sun-rising—The riches of the sea are to be poured in upon him, and the wealth of the nations is to come unto him—The nations are to wait, and the ships of Tarshish† among the first, to bring the sons of Israel from afar, their silver and their gold with them, because of the name of Jehovah their

* From this it is pretty evident that there is a veil at present on all nations with regard to the 2d coming of Christ, which the restoration of the Jews will have a tendency to remove. This is typified by the veil that, even to this day, it is said, that the readers in the Jewish worship have, hanging over their faces while they read the law of Moses to the congregation.

† If the Spaniards in South America should ever prosper as a commercial people, they may be meant.

God, and of the holy one of Israel, for he hath glorified them.—And the sons of strangers are to build the walls, and their kings shall minister unto them: their gates are to be opened continually: not to be shut day nor night, that men may bring in the wealth of the nations; and that their kings may come pompously attended; for that nation and that kingdom which will not serve them, shall perish.

The glory of Lebanon is to come unto her: the fir tree, the pine and the box together, to beautify the place of his sanctuary, and to glorify the place whereon he shall rest his feet.

The sons of their oppressors shall come bending before them; and all that scornfully rejected them, shall do obeisance at the soles of their feet.—Jerusalem is to be made an everlasting boast; a subject of joy, for perpetual generations—She is to suck the milk of the nations, and at the breast of kings to be fostered; and to know that Jehovah is her saviour and redeemer, the mighty one of Jacob.—For brass, she is to have gold, and for iron, silver—for wood, brass, and for stones, iron.—Her inspectors are to be peace, and her exactors, righteousness.

Violence will no more be heard in her land, nor wasting or destruction in her borders. Her walls are to be called salvation and her gates praise—The sun will no more be her light by day, nor the brightness of the moon by night; but Jehovah is to be to her an everlasting light, and God her glory—Her

people are to be all righteous and to inherit the land forever, that God may be glorified.—His ancient people the Jews (though now dispersed to the very ends of the earth, and a hissing and a bye word to all nations) shall then build up the ruins of old times: they shall restore the ancient desolations, repair the cities laid waste, the desolations of continued ages.

Strangers shall then feed their flocks, and the sons of the alien shall be their plough-men and vine-dressers.

They are to be named priests of Jehovah—ministers of God shall be their title. They shall eat the riches of the nations, and in their glory they are to boast—Their seed shall be illustrious among the nations, and their offspring in the midst of the people.—All who see them shall acknowledge that they are the seed, which the Lord hath blessed—The Lord is to comfort Zion—He is to comfort all her waste places, and make her wilderness like Eden; and her desert like the garden of the Lord.

As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord will cause righteousness and praise to spring forth before all nations.

The command of God is to go through the gates—to prepare the way for his people—to cast up the causeway—to clear it from the stones—lift up on high a standard for the nations—for behold Jehovah

proclaimeth unto the ends of the world; say ye to the daughters of Zion, lo! thy Saviour cometh—behold his reward is with him and the recompence of his works before him; and they are to be called, *the holy people*—the *redeemed of Jehovah;* sought out, a city not forsaken."

The reason is clearly given, for this wonderful change in the state and circumstances of God's people, so unlike what they are at present, scattered over the earth, with scarcely a spot to place their feet, which they can call their own; excluded from their city and promised land, which are now in the possession of a powerful nation, and so despised by all the inhabitants of the earth, that they have scarce a ray of hope left, but from faith in the word of God by his prophets; this alone keeps up their spirits in this day of gloomy darkness to them. God having declared most expressly by his prophet, "that he will create new heavens and a new earth, and that the former shall not be remembered or come into mind any more;" by which it is to be understood throughout the scriptures, the political forms of government in the world, with the grandeur and lustre of their dominions, their political heights and glory.

But his people shall rejoice and exult in the age to come, which Jehovah creates; for he will create Jerusalem a subject of joy, and her people of gladness, and Jehovah will exult in Jerusalem and rejoice in his people.—The key of the house of David, shall be then laid on the shoulders of the Messiah, "as an

ensign of royalty and government, so that he shall open and no man shall shut; and he shall shut and no man shall open."

"Jehovah is to come (as introductory to this glorious day) with fire and with his chariots, like a whirlwind to render his anger with fury, and his rebuke with flames of fire; for by fire and by his sword, will Jehovah execute judgment on all flesh, and the slain of Jehovah shall be many.—Jehovah shall come and gather all the nations and tongues together, and they shall come and see his glory; and he will impart to them a sign—and those who escape will be sent to the Heathen, and the isles afar off, that have not heard of his name, neither have seen his glory; and they shall declare his glory among the nations.

The Jews are then to be brought for an offering unto the Lord, out of all nations, on horses, in chariots and litters; and upon mules and dromedaries to his holy mountain Jerusalem; and of them shall be made priests and levites—so that from one new moon to another, and from one sabbath, to another, all flesh shall come and worship before the Lord."

So explicitly and particularly has this evangelical prophet promulged the glorious state of Christ's victorious kingdom on earth, at his second advent; as nothing any ways answerable to this transporting description, has yet happened in the world since his first coming in the flesh, it must be yet to come.

But this joyous event, has not been left to the testimony of one, or two witnesses; the prophet Ezekiel is not far short of the happy Isaiah, in his views of what God has designed for his people in the latter days.

EZEKIEL.

It has been owing to an unfortunate propensity of allegorizing or spiritualizing *only,* the express and comforting promises of a God of truth, that this book has given so little comfort to the people of God.—According to Ezekiel's prophetic declarations, at the second advent of our Saviour, God is to sanctify his holy name (which had been profaned by his ancient people the Jews) among those nations, with whom God had scattered his people (the Jews) for their sins, and the heathen were thereby to know that he was God, when he should be sanctified in them before their eyes; for he will take his people the Jews from among the nations, and gather them out of all countries, and bring them into their own land.—"Then he is to sprinkle clean water upon them, and they shall be clean—He is to give them a new heart and put a new spirit within them; to take away the stony heart out of their flesh, and give them a heart of flesh—They shall dwell in the land that he gave *to their fathers,* and they shall be his people, and he will be their God. Their now desolate land is to be tilled and to become like the garden of Eden, and the waste, desolate and ruined cities are to become fenced and inhabited, whereby the heathen shall know the Lord.

The Lord is to gather the house of Israel from the people among whom they are scattered, and will be sanctified by them in the sight of the heathen, and they are to dwell in their land that he has given to his servant Jacob.

They are to dwell safely therein, and build houses, and plant vine-yards. Yea they shall dwell with confidence, when God has executed judgment upon all those that despise them round about, and they are to know that he is the Lord their God.—God is to search for his sheep, and to seek them out: as a shepherd seeketh out his flock in the day that his sheep are scattered, so will God seek out his sheep (the people of Israel) and will deliver them out of all places where they have been scattered in the cloudy and dark day—He will bring them out from the people and gather them from the countries; and will bring them to their own land and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the countries.

God will set up one shepherd over them, and he shall feed them, even his servant David, and the Lord will be their God, and his servant David a Prince among them—God will make a covenant of peace with them, and will cause the evil beasts to cease out of the land, and his people shall dwell safely in the wilderness, and sleep in the woods—and they shall be safe in their land, and shall know the Lord, when he shall have broken the bands of their yoke and delivered them out of the hands of

those that served themselves of them; and they shall no more be a prey to the heathen, neither shall the beast of the land devour them, but they shall dwell safely and none shall make them afraid.—The mountains of Israel are again to shoot forth branches, and yield fruit to his people Israel, for they are at hand to come—Men and beasts are to be multiplied, and the cities to be inhabited, and the wastes builded. His people are to be settled after their *old estates*, and God will do to them better than at the beginning. —God will open their graves and cause them to come up out of their graves, and he will bring them into the land of Israel; and they shall know that he is the Lord, when he shall have opened their graves, and brought them up therefrom, and he will put his spirit in them, and they shall live; and he will place them in their own land—He will make them one nation in the land, upon the mountains of Israel; and one king shall be to them all, and they shall no more be two nations; neither shall they defile themselves any more with idols, so they are to be his people, and and he will be their God, and David will be their prince forever—and he will make a covenant of peace with them, and multiply them, and set his sanctuary in the midst of them for ever more."—A new temple is to be built in Jerusalem according to the measures of the angel in the prophetic vision, "and the glory of the God of Israel is to come into it from the way of the east; and his glory is to fill the house."

This is to be "the place of his throne, and the place of the soles of his feet, where he is to dwell in the midst of the children of Israel forever. The Levites are to be ministers in the sanctuary, or keepers of the charge of the house; but on account of their going astray with Israel, they shall no longer do the office of priest, or come near to any holy things; but the sons of Zadock who kept the charge of the sanctuary, when the children of Israel went astray, they shall be priests and ministers unto the Lord, and keep the charge and be judges in controversies between the people."

A different division of the land of Canaan among the tribes, than that ordered by Moses, is to take place; with a special allotment for the use of the sanctuary and provision for the princes—Joseph is to have two portions, and the stranger who sojourns there is to have an allotment also in the tribe in which he lives—Special provision is likewise to be made by means of a river, that heads in the temple, and runs through the desart into the sea; by which the seas, wherever the waters of this river shall come, are to be healed; and thereby all these waters shall produce fish in the greatest plenty, for the use of the inhabitants; and its borders are to be covered with trees, which are to bear fruit every month, for food; and their leaves shall not fade, neither shall their fruit be consumed.—The fruit is not only to be meat, but their leaves are to be medicinal, because the waters issue out of the sanctuary.

The city is to be four square, with three gates on each side, to be called after the names of the twelve tribes of Israel—It is to be round about 18000 measures; and the name of the city from that day, shall be, "*The Lord is there.*"

But previous to and just before this great event, the peculiar distress foretold in almost every other part of scripture, must take place. "For God calls on every bird of prey, and the wild beasts of the field, to gather together from all places to his sacrifice, which he has slain for them on the mountains of Israel, and they shall eat flesh, and drink blood—They shall eat the flesh of mighty men and drink the blood of the rulers of the earth; rams and calves and goats and all stalled calves—And they shall eat fat till they are satiated; and drink blood (till they are intoxicated) of my sacrifice which I have slain for them—And they shall be filled with, (and devour) at my table, horse and charioteer, mighty men and every man of war, saith Jehovah the Lord—And I will manifest my glory in them, and *all nations* shall see my judgment which I have executed upon them. And the house of Israel shall know that I am Jehovah their God, from that day and forward. And *all nations* shall know, that because of their sins, the house of Israel went into captivity; by means of which (sins) they acted deceitfully towards me, and I have turned away my face from them, and have delivered them into the hands of their enemies, and they all fell by the sword—According to their unclean-

nesses, and according to their iniquities have I done unto them—*For this reason,* saith Jehovah, God, now will I turn again the captivity of Jacob, and have mercy upon the house of Israel, and I will be zealous because of my name, *my holy name.* And they shall receive their ignominy and (the reward of) all their iniquity, which they iniquitously committed when they dwelt in their land in peace—But there shall not be any one making them afraid, *when I shall bring them again from among the Gentiles,* and when I shall *gather them together from the countries of the nations*—and they shall know that I am the Lord their God, *on my appearing to them among the Gentiles.* And I will gather them into their land, and will not forsake them any more."*

* King's translation.

ZECHARIAH.

THE account of these prophetic wonders, are also continued by Zechariah, who lived 50 years after Ezekiel.

He says, " the man whose name is *the Branch,* shall grow up out of his place, and he shall build the temple of the Lord, and bear the glory, and sit and rule upon his throne.—And he shall not only be a king, but a priest also on his throne; and the council of peace shall be between them both."

The Lord is to return to Zion and dwell in the midst of Jerusalem; and she is to be called a city of truth, and the mountain of the Lord of hosts, the holy mountain.—Old men and women are yet to dwell in the city of Jerusalem, and every man with his staff in his hand for very age.—And the inhabitants of one city, shall go to another city saying, " let us go speedily and pray before the Lord, and to seek the Lord of hosts: I will go also.—Yea many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.

The daughter of Zion is called on greatly to rejoice; and the daughter of Jerusalem to shout; for her king cometh unto her.—He is to speak peace to the heathen, and his dominion shall be from sea to sea; and from the river to the ends of the earth."

And in order to ascertain the period of time with certainty, and to distinguish clearly between the first and second coming of this glorious prince; the prophet declares "that in that day, whenever it shall be, the Lord will destroy all the nations that come against Jerusalem; and will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication; and they shall look upon *me* whom they have pierced, and they shall mourn as one mourneth for his only son, and shall be in bitterness as one that is in bitterness for his first born.—And then there shall be a great mourning in Jerusalem—and the land shall mourn; every family apart and their wives apart.—In this same day, (or about the same time) there shall be opened a fountain to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.—The feet of the Lord shall then stand on the mount of Olives which is before Jerusalem on the east; and the mount shall cleave in the midst thereof towards the east and towards the west, and there shall be a very great valley; and half of the mountain shall remove towards the north; and half of it towards the south; and the people shall flee to the valley of the mountains, which shall reach unto Azel; they shall flee, like as they fled before the earthquake in the days of Uzziah king of Judah—And the *Lord God shall then come, and all the saints with him;* and in that day living waters shall go out from Jerusalem; half of them towards the eastern sea, and

half of them towards the hinder sea, in summer and winter shall it be; and the Lord shall be king over all the earth; and there shall be one Lord, and his name one."

All this is too descriptive, and too minute, to suppose them designed, as merely allegorical—the language being so frequently express and positive.

This would be unworthy the grandeur of the subject, and the dignity of the kingdom of God so expressly revealed in his word.—The promises of God are yea and amen—not a tittle of them shall fail, but all things written in the prophets and the psalms concerning him, shall be fulfilled—even where the language in scripture is plainly and necessarily figurative as to part of its principal object, often it carries a double reference, and the literal is fulfilled, as well as the figurative.

The prophet proceeds to foretel the manner in which these great events are to be brought about—This was necessary, as it had been foretold, that previous to this glorious day, there should be a great falling away among the professors of the gospel, and that the enemies of Christ, and his faithful people, should greatly prevail, even so as to endanger the safety of the elect or church of God, had it been possible.

Zechariah therefore further informs us, that this "will be the plague wherewith the Lord will smite all the people that shall fight against Jerusalem—

their flesh shall consume away, while they stand upon their feet—their eyes shall consume away in their holes, and their tongues shall consume away in their mouths—There shall be a great tumult from the Lord among them, and they shall lay hold every one on the hand of his neighbor; and his hand shall rise up against the hand of his neighbor; and Judah shall fight at Jerusalem and the wealth of the heathen shall be gathered together, gold and silver and apparel in great abundance.—And so shall be the plague of the horse, of the mule, of the camel and of the ass, and of all the beasts that shall be in their tents—And every one that is left of all the nations which shall come against Jerusalem, shall afterwards go up from year to year to worship the king, the Lord of hosts, and to keep the feast of tabernacles; and who so will not come up, of all the families of the earth unto Jerusalem to worship the king the Lord of hosts, even upon them shall be no rain."

The prophet concludes the descriptive scene, by declaring with great certainty of expression, that in that day which he had been speaking of, so greatly should a spirit of righteousness prevail, " that *holiness to the Lord*, should be inscribed on the bells (or rather bridles, as it is in the margin of our bibles) of the horses."—And I will here add in addition to these prophetic declarations under the old testament dispensation, that Malachi finishes his prophecy with, " behold I will send you Elijah the prophet before the coming of the great and dreadful

day of the Lord; and he shall turn (or restore) the heart of the fathers to the children; and the heart of the children to the fathers, lest I come and smite the earth with a curse."

It is remarkable that John the baptist came in the power and spirit of Elias, and was the harbinger of Christ's first coming, but he did not restore the heart of the fathers to the children; and the heart of the children to the fathers—this is reserved for the real Elijah, the great harbinger of Christ's second coming in glory, here called the great and dreadful day of the Lord, when all that the prophet has predicted shall be literally fulfilled.

Our Saviour himself tells his disciples, in Matthew xvii. 11. *after John was beheaded,* "that Elias *truly* shall first come," and to distinguish him from John, as Malachi did, adds, "*and shall restore all things.*"

In all these prophetic declarations, throughout the old testament, the coming of our Lord and Saviour is foretold indefinitely, without distinguishing in express terms between his first and second coming; but leaves the devout enquirer to the nature of the prophecies, and what their peculiar terms suggest.

DANIEL.

THE prophet Daniel, indeed, is alone an exception to this observation; he being highly favored of God with a more express and distinct revelation of the things concerning the future states of the church.

This was the opinion of Eusebius the ecclesiastical historian, when he says, "the prophet Daniel by the divine spirit, beholding Christ's kingdom, that shall be in the latter age of the world, having been moved by the power of the Divine spirit, hath more after the manner of men, and to man's capacity, described the vision of God, as in vii. 9. 10. "I beheld till the thrones were cast down, and the ancient of days did sit, whose garments were white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame; and his wheels as burning fire—A fiery stream issued and came forth from before him; thousand thousands ministered unto him; and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened."—This evidently refers to the second coming of Christ very expressly; and it appears to have been revealed to Daniel with great correctness, who being a Jew, I consider as a type of the Jews, whose nation was to have a share only in the second coming of Christ in his kingdom, and this only was made known to him; but Nebuchadnezzar being a

Gentile, and one who may be considered as a type of the Gentiles, who were to have part in both estates of Christ's kingdom, they were both shown unto him.—In this prophecy, therefore, the distinction between them, is expressly and precisely made, so as to leave no room to the believer in revelation, rationally to refuse his assent to both particulars, and thereby to distinguish the signs of the times, attending or fore-running each event.

In his second chapter, an account is given of Nebuchadnezzar's image, which was explanatory of the four kingdoms into which, as foretold to the prophet, the then world, as they considered it, would be divided; the last of which, is agreed on all hands would be the Roman—His legs were of iron to show the strength of the Roman power and its peculiar mode of government by two Consuls, or it may be its division into two parts eastern and western. It was divided into feet with ten toes of clay and iron, designating a subdivision into ten kingdoms, as explained to Daniel, and afterwards to St. John in the Revelations, and which were to be partly strong and partly broken. Daniel proceeds to inform us that *in the days of these kingdoms*, or *during the existence of some one of these kingdoms*, shall the God of heaven set up a kingdom which shall never be destroyed, but it shall break in pieces and destroy all the other kingdoms.—This then is evidently the first coming of the Messiah, during the existence and authority of one of these four kingdoms; and it is as

clear, that this government of the Messiah, at his first coming, should prevail so as to subdue all the other kingdoms.

In order to fix this prophetic view of the subject, Daniel also has a vision for the same great purpose, and the same facts and consequences that should happen, were shown to him under the vision of four beasts, predicting the same four governments, but enlarging his view of the future states of the church. —The fourth beast or government, engaged Daniel's particular attention, being dreadful, and terrible, and exceedingly strong, and destroyed all the other beasts or governments that had gone before it—This designated, more determinately, the same Roman government, and accordingly it had ten horns, still showing the same subdivision into ten kingdoms.

Daniel " beheld till the thrones or seats were placed or set down, and the *Ancient of Days* did sit:" (this is a figure taken from the Sanhedrim of the Jews, where the high priest sat in judgment with the elders, in a semi-circular form on each side of him) —" He continued beholding till the beast or fourth government was slain, and his body destroyed, and given to the burning flame." This is clearly predictive of the total destruction of the fourth, or Roman government, and that by means of the government set up at the first coming of the Messiah—it was not till *after the destruction of the fourth government,* that Daniel " saw in the night vision, and behold one like unto the son of man (or the Messiah

himself) came in the clouds of heaven to the ancient of days, and was brought near before him, and there was given to him dominion and glory and a kingdom, that all people, nations and languages should serve him: his dominion is to be an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed."—This can only relate to the second coming of the Messiah, and his perfecting the kingdom he has set up in the earth, when all the nations of the earth shall become the nations of our Lord and his Christ—But to prevent uncertainty arising from the misapprehensions of fallible men, the vision is interpreted to Daniel by the angel —He expressly and plainly tells him, that the four beasts were four kings or governments, which should arise in the earth—The fourth beast was the fourth government, which was to be diverse from all governments; and as it had appeared exceedingly dreadful, with iron teeth and brass nails, and it had ten horns; the meaning was that this beast or government was to devour the whole earth, and tread it down and break it in pieces—And the ten horns were to be ten kings, that should arise in that fourth government, or depending upon it, and another little horn or government was to arise after them, diverse from the first, and should bring down or humble three of the ten kings, and should speak great words against, or as, the Most High,* and should wear out the saints,

* In Gratian's Decretals, the pope hath the title of God given to him—and Mr Faber says, these words should be translated "*by the side of the Most High.*"

and think to change times and laws, and his power was to continue a time, and times and the dividing of time, that is three and an half years or 1260 days.—This plainly fixes this government to be a power that shall exist only during the 1260 years—But in the end, the judgment shall sit, and they shall take away his dominion, to consume and destroy it until the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and *all rulers shall serve and obey him.*

Indeed it is matter of great wonder and surprize, that notwithstanding these clear predictions, the Jews, forsaking the natural and plain sense of the language of their prophets, and wholly mistaking the nature of the true church or kingdom of the Messiah, consisting of two parts, militant and triumphant, substituted in the room of, or made additions to their prophets, of vain traditions and glosses of their fathers; so that they could not feel the power of Christ's arguments which he made frequent use of with the Jews, or see the conclusive nature of the evidence he adduced.—Thus blinded and misled by their strong ideas of the kingdom of the Messiah being of this world, and specially designed by God to deliver them from the Roman yoke, as well as from all other temporal enemies; they had no settled ideas of the nature of that life and immortality which were so clearly brought to light by the gospel—This

paved the way for their temporary rejection and dispersion, in fulfilment of the very prophecies, on which they founded their peculiar tenets, relative to the temporal kingdom of their expected Messiah.—This event, from their own construction of their scriptures, they now concluded was speedily to come; all the predictions of their prophets, as to the time, being now fulfilled, or very near it; so that their high raised expectations, prepared their minds to receive the evidence that was so fully given to them; had not their sinful practices, and careless examination of their scriptures, so hardened their hearts, and blinded their eyes, as to prevent them from understanding their figurative language, and thereby precluded conviction, from reason and argument.

Perhaps nothing led the superficial and careless examiner more naturally into error, than the indefinite manner, in which all the prophets (except Daniel) spake of Christ's coming, his suffering and dying, and the subsequent glory of his kingdom, in which the Jews were literally to be restored to more than their pristine splendor and power; and in which all the promises to Abraham, Isaac, Jacob and David were to be completely fulfilled, and all the nations of the earth to be blessed in them indeed—For the promises made to the three first were, that they and each of them should actually possess the land of Canaan; but if neither of them in their lives, ever did inherit any part of it, then the promises cannot be fulfilled or made good, unless Abraham, Isaac

and Jacob are raised from the dead to receive these promises in their utmost extent.

The promise to David is, that he shall be prince under Christ, the king of all his people; and "that of his government there shall be no end." Now David is certainly dead, and his former kingdom has come to an end, therefore David must be raised from the dead, before the promise can possibly take place or be fulfilled.

The truth and certainty of these great and precious promises, were the firm objects of the patriarchs' faith; and particularly so great was Abraham's, when he was ordered to sacrifice Isaac his beloved son, who was to inherit these promises according to the terms of them; and so fixed was he on the expected possession being after the resurrection of the body from the dead; that he did not hesitate a moment, knowing and believing that God was able to raise him from the dead; and this was the faith, which was accounted to him for righteousness.

This principle is confirmed by the opinion, which the ancient Jews always held, of the nature of the promises; although the race existing at our Lord's appearance in the flesh, so completely lost sight of it.

Hence the language of their liturgy to this day in the morning prayer of Rosh Hashanah is, "speedily *revive the fathers with all the dead,* and be unto Israel as a dew to refresh them, and *to restore them to life* to sanctify the holy one of Jacob and the God of Israel."

The Amidah or standing prayer for every day is, "Thou O Lord art forever powerful. Thou restorest life to the dead and art mighty to save:—sustaining by thy benevolence the living, and by thine abundant mercies *animating the dead:*—performing thy *faithful word to those that sleep in the dust*—who is like unto thee, most merciful Father, who killeth and again restoreth unto life: who remembereth his creatures in mercy unto life, and *art faithful to quicken the dead*—blessed art thou, O Lord the restorer."

On the second day of Rosh-Hanah, "Vouch-safe me this day the reward of the righteousness of my ancestors—grant me the same lot and portion with them in glory; and may glad tidings be proclaimed unto my people saying, I will redeem them from the power of the grave, because that Abraham obeyed my voice." And in the prayer Adonai bekol shophar, or the trumpet, "the Lord with the sound of shophar, will publish salvation, to assemble the dispersed sheep of the house of Israel, at the *coming of the vision of salvation.* God hath exalted himself with jubilation"——"The Lord with the sound of shophar—Thou wilt sound it on the holy mountain—Thou wilt erect the holy temple and cleave Mount-Seir—and the fixed stake shall be plucked up and removed—God hath exalted himself with jubilation, the Lord with the sound of shophar."

Indeed while our Saviour was on earth, the Jews used to urge these promises as contained in Exodus vi. 4. and Deut. xi. 21. as convincing evidence to

convict the Sadducees of their error; and as fully proving the doctrine of the resurrection of the dead—This appears from the Talmud, where stating the question from the tradition of Rabbi Simei, it asks "In what place does the law assert the resurrection of the dead? Answer—In that where it is said, I will establish my covenant with *them* (that is, Abraham, Isaac and Jacob) to give *them* the land of Canaan. It is not said to you, but *to them*."

Again, "the Sadducees ask Rabbi Gamaliel (the teacher of St. Paul) from whence do you prove that God will raise the dead?"—They were not satisfied till he produced to them, the 21st verse of the 11th chapter of Deut. in which it is said, "in the land which the Lord sware unto your fathers to *give them*—Hence it appears that the law proves the resurrection of the dead."

These extracts from the writings of the Jews, cast much light on the argument of our Saviour himself, who proves the doctrine of the resurrection of the body in like manner, against the Sadducees, in Matth. xxii. chapt. Mark xii. and Luke xx.—The argument he uses with them, is narrated in a very concise manner, and must be much more expressive in the original than in our translation—"but as touching the resurrection of the dead, have ye not read, that which was spoken unto you by God saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living."—The multitude, who fully

comprehended the force of his argument, were astonished at his doctrine; and even the Sadducees, feeling its convictive power, were put to silence— Now the conclusive nature of this reasoning, which had such an effect upon the hearers, does not appear to us, under the common acceptation of it—The conclusion does not seem necessarily to follow, because God made this declaration while the Patriarchs were living, and he might also be the God of their spirits living in heaven, separated from the body.—Hence the Socinians, not entering into the true meaning of the argument, say that the spirits of the just, lie in the sleep of death till the resurrection*—But the Sadducees might have answered, that God was their God, when the promise was made, while they were living in this world, and continued so to their seed after them—so that the meaning of the declaration might be, what he had been to them, and not what he should thereafter be.—However this was not what they understood to be the design of the divine declaration—The force of our Saviour's observation lay here, and so the Sadducees and the multitude understood it, as if he had said, "you all profess to

* About this time (anno 264) there sprang up in Arabia introducers of another opinion alienating from the truth— These affirmed that men's souls, even in the presnt life, expired together with their bodies, and were turned to corruption with them, but that they should again revive with the body at the resurrection—No small synod being called, Origen again convinced those, who had fallen into these errors.

Euseb. Ecc. Hist. 108.

believe in the promises of God to Abraham, Isaac and Jacob, that he would give *them* the land of Canaan, as a promised inheritance at the time when he declared himself to be the God of Abraham, Isaac and Jacob, now you must acknowledge, that neither of them, ever received the fulfilment of this promise during their lives; therefore unless you deny the promise, or the faithfulness of God to fulfil it, you must agree, that Abraham, Isaac and Jacob must be raised from the dead to inherit that land; whereby God in the fulfilment of his word to them, will be their God living, in the enjoyment of that, which was the subject of the promise made to them— This was a conclusion that could not be denied, and they submitted to its force.*

* This seems to be the view, that St. Stephen had of this covenant and promise of God with and to Abraham; for he says, in his account of God's appearance unto Abraham in the viith chap. of the Acts of the Apostles, " and God gave Abraham none inheritance in it, (the land of Canaan) no, not so much as to set his foot on; yet he promised that he would give it to him for a possession."—And St. Paul in his epistle to the Hebrews pursues the same idea; where after mentioning the same fact, connected with Abraham's offering up Isaac, although he had received the promise, " that in him all the nationsof the earth should be blessed, accounting that God was able to raise him up even from the dead, from whence also he received him in a figure" (of the first resurrection) he says, " and these (Abraham and several others mentioned before) all having obtained a good report, through faith received not the promises; (though actually made to them) God having provided some better thing for us, that they without us should not be

The prophet Ezekiel holds up this doctrine in his xxxviith chap. from the 12th ver. "therefore prophecy and say unto them, thus saith the Lord God, behold O my people, I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel; and ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up, out of your graves; and shall put my spirit in you, and ye shall live; and I shall

made perfect"—that is, that they should wait in a state of death, as to the body, till the church of Christ should be completed and we should all be perfected together, at the first resurrection at the second advent of the glorified Saviour, when these promises should be literally fulfilled.

All the patriarchs seem to have considered the promise in this sense. Isaac and Jacob on several occasions acknowledged themselves strangers and pilgrims on earth—They wandered to and fro without a settled place of abode—The Israelites, even after they had got possession of Canaan, were always in a state of warfare and confusion—This David frequently acknowledges in the Psalms, "Thou hast cast us off and put us to shame, and goest not forth with our armies. Thou hast given us like sheep appointed for meat, and hast scattered us among the heathen—O God the Heathen are come into thine inheritance, thy holy temple have they defiled; they have laid Jerusalem on heaps—*I am a stranger with thee, and a sojourner as all my fathers were*"—and yet in this distressing situation, David with joy was mindful of the covenant God had made with Abraham, and of his oath unto Isaac, and which he had confirmed to Jacob as a law, and to Israel for an everlasting covenant, saying "unto thee will I give the land of Canaan, the lot of your inheritance."

place you in your own land; then shall ye know that I the Lord have spoken it and performed it, saith the Lord."

These were undoubtedly the sentiments of the ancient Jews, as will further appear from the language of Baruch, v. 3. to 6. though an apocryphal book, "for God will show thy brightness (meaning Jerusalem's) unto every country under heaven; for thy name shall be called of God forever, the peace of righteousness and the glory of God's worship. Arise O Jerusalem and stand on high: look about towards the east and behold thy children gathered from the west unto the east, by the word of the holy one, rejoicing in the remembrance of God." But more particularly in the conduct of Judas Maccabeus, in the xiith chap. of the 2d book of Maccabees—He went out to fight with Georgias, the Governor of Idumea, and in the battle a number of the Jews were slain, though Judas finally prevailed; and when he came to bury their dead brethren according to his custom, they found under the coats of every one of the slain, things consecrated to the idols of the Jamnites, which was forbidden by their law—Judas and his company immediately betook themselves to prayer, that the sin might be wholly put out of God's remembrance, and he improved the opportunity, by warning his company from this example, to keep themselves from sin, which had produced the loss of their companions; "*and when he had made a gathering throughout the company, he sent it to Jerusalem, to*

*offer a sin-offering, doing therein very well and honestly, in that he was mindful of the resurrection —For if he had not hoped, that they who were slain, should have risen again, it had been superfluous and vain to pray for the dead:** wherefore he made a reconciliation for the dead, that they might be delivered from sin."—Here is a plain and direct proof of the belief of the Jews in this doctrine of the resurrection of the body.

Another difficulty the Jews lay under, not unlike that which blinds many christians at this day, was the double views contained in most of the prophecies; for as has been well observed by an excellent writer, "all the prophecies may, and undoubtedly have respect to more fulfilments than one—they may be typical of things past as well as those to come, here and hereafter.—The temple with its apparatus were figures of what Moses saw in the mount, yet they were manifestly types of things to come—the deliverance of the Jews from Egypt—their passage through the red sea—their journeying in the wilderness—their settlement in the promised land, all had reference both to temporal and spiritual fulfilments—Many earthly sovereigns and men of great temporal power were among the types set forth in the scriptures, which led the minds of the Jews to a temporal deliverance, in their fulfilment—For instance,

* Vide 1 Cor. xv. 29. Else what shall they do who are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

Moses, Joseph and David with others, were types of Christ. The conversion of St. Paul was typical of the conversion of the Jews, and as he had an Anannias to instruct him, so may the Jews have at last, a second Elias for the same purpose.—Moses went into the mount and Jesus into heaven.—The people said as for this Moses we wot not what is become of him.—The scoffers say of the second coming of Christ, " where is the promise of his coming, for since the fathers fell asleep all things continue as at this time."—Joseph was sold into Egypt by his brethren out of envy; and Christ was sold by his friend, and Pilate knew it was from envy that the Jews, his brethren according to the flesh, had delivered him to his power—Joseph was confined with two thieves, one of whom was restored to the monarch's favor—Christ was crucified between two thieves, to one of whom he said, this night thou shalt be with me in paradise—Joseph was not known to his brethren till the second time of his coming to them: Christ will not be known or acknowledged by the Jews till his second coming in glory—David was hated and persecuted without a cause—Christ more remarkably so—David was accused of crimes he never had committed—Christ was not only accused but died for the sins of the world, which he bore as the substitute of guilty man—David's life was embittered by affliction and overwhelmed with sorrow —Christ was a man of sorrow and acquainted with grief—David went over the brook Cedron (an em-

blem of the torrent of God's wrath) through the valley of Jehoshaphat to the mount of Olives, barefoot and weeping as he went; so Christ when he had finished his last supper " went forth with his disciples over the same brook Cedron, and from thence unto the mount of Olives," where he sweat great drops of blood falling down to the ground, and such was his sorrow as to need an angel from heaven to strengthen him, for his great conflict.

Here David worshipped, wept and prayed—and Christ " fell on his face and prayed, O my father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt—This he repeated at three different times, and his soul was exceeding sorrowful even unto death."

Here Ittai David's friend promised to live and die with him, and Peter said to Christ " though I should die with thee yet will I not deny thee."

Ahitophel, David's counsellor, by his council betrayed him, that he might be taken when he fled from Absalom, and afterwards Ahitophel went and hanged himself; so Judas one of Christ's disciples betrayed his master, and afterwards went and hanged himself.

David obtained a final victory over all his enemies and was exalted to a throne—Christ after obtaining a glorious victory over death, hell and the grave, arose triumphant and " was received up into heaven and sat on the right hand of God."

The great principal feasts of the Jews, were designed partly for the remembrance of things past, and partly as types of things to come—The feast of unleavened bread, or the passover, was designed as a grateful remembrance of the deliverance of the children of Israel from the land of Egypt: this was the remembrance of things past—the type or figure of things to come, was our deliverance from the bondage of sin and satan, by our Lord Jesus Christ, who was prefigured by the paschal Lamb without blemish, and who in the same month, and on the same day of the month, was fore ordained by God to be crucified on the cross for the sins of the whole world, whose blood applied by a lively faith, is to be the deliverance of every soul on whom it is found.

The feast of weeks, or Pentecost (50 days) after the feast of unleavened bread, was in remembrance of the law being given on Mount Sinai, with thundering and lightening—and as a type or figure of the publishing of the doctrines of the gospel on the same day, with a sound from heaven, when cloven tongues of fire fell upon the apostles, and they were all filled with the Holy Ghost.

The feast of tabernacles was in remembrance of the Israelites' long dwelling in tents or tabernacles, and was a type of Christ's incarnation, when the divine nature tabernacled in the flesh; and the *word* became Immanuel or God with us.

The conduct of the Jews relative to our Saviour, on his incarnation and their essential mistakes, ought

to warn christians, that they run not into the same errors to their greater loss. For may it not be seriously questioned, if there is not, at least, an equal degree of unbelief among Christians, with regard to his second coming, as there was among the Jews, with regard to the Messiah's first coming.—They looked for a mere temporal Prince: we are looking for the mere spiritual coming of Christ, in a universal revival of religion among men; both run to extremes, without submitting to the true word of prophecy, when Christ himself assures us of his second coming in glory, not only by types, figures and prophetic revelations; but also by his ordinances; especially that which he has instituted to show forth his death, *until he shall come*.

This language, one would have imagined, was sufficiently explicit; but fond of our own conceits, and unwilling to submit our judgments, in things we do not immediately comprehend in all their parts, we are directly engaged to enquire how this can be, and start a thousand objections to the fulfilment of the words of Omnipotence, with all the obstinacy and prevarication of the Jews.—In order to get rid of these men of straw, of our own raising, we fly to the merely spiritual presence of Christ in his church; and by this means, cause all the express declarations of a God of truth, to be reasoned away, and become of no effect, by preferring the doubts and objections of men, to the positive predictions of unerring wisdom. This was not the conduct of the first patriarchs,

of either the Jewish or Christian churches.—It appears from ancient writings that the pious Jews, before the coming of Christ, believed in, and expected the coming of the Messiah in glory, at the end of the Roman monarchy as related by Daniel—This is mentioned by many Jewish writers, and particularly by Jonathan Ben Uzziel, the Chaldee Paraphrast.*

In the 2d book of Esdrass,† 2d chap. he calls to the heathen to hear and understand; to look for their shepherd who would give them everlasting rest, for that he was nigh at hand and should come in the end of the world, (by which was generally meant the Roman world or government.)

* Rabbi Abarbinel's testimony is sufficient for the consent of all the Jewish writers, as it is known that he was one of the most learned of his nation—He says, " Our masters are right in their tradition, that the fourth beast does signify the Roman emperors," by this it appears to have been the common tradition of the learned Jews.

Demon. of the prophetic application of the Apoc. 5th of appendix.

Mr Mede says, that the Roman empire was the 4th kingdom of Daniel, was believed by the church of Israel, both before and in our Saviour's time: received by the disciples of the apostles and the whole christian church for the first 400 years without any known contradiction—and I confess having so good grounds in scripture, it is with me, " tantum non articulus fidei," little less than an article of faith. *Mede's works*, 736.

† This is the 1st of the 70 books of the Cabala of the Jews. *Mede.*

He openly and plainly testifies of the Saviour, and bids them to rejoice that they are called to the heavenly kingdom.

He says, "that he saw on mount Zion a great people, who he could not number, praising the Lord with songs, and among them a young man, taller than the rest, setting crowns on each of their heads. —The angel told him, that the young man was the son of God, whom those who were crowned had confessed in the world"—and afterwards chap. 9 "and when there shall be seen *earthquakes and uproars of the people in the world,* then shalt thou well understand, that the most High spake of those things even from the beginning; and every one who shall be saved and be able to escape by his works, and by his faith whereby ye have believed, shall be preserved from the perils, *and shall see my salvation in my land and within my borders,* for I have sanctified them for me, from the beginning."—In chap. 13th the angel explains the vision, and in the 29th verse says, "behold the days come when the most High shall begin to deliver them that are upon the earth. And he shall come *to the astonishment of them that dwell upon the earth.* And the time shall be, when these things come to pass, and the signs shall happen, which I showed thee before, then shall my son be declared, whom thou sawest as a man ascending—and he shall stand on the top of mount Zion; and Zion shall come, and shall be showed to all men,

being prepared and builded like as thou sawest the hill graven without hands:" Vid also the 14th and 15th chapters.

But the language of Daniel, and his conduct, puts the belief of the Jews wholly out of doubt; and ought to settle and confirm the faith of christians: He has clearly distinguished between the first and second coming of the Messiah; and since all he has predicted of the first coming, has been critically and exactly fulfilled, convincing and adequate proof is thereby given to all his declarations, relative to the second coming of the Messiah, beyond controversy.

The time of the first coming of this glorious Messiah, (though in a state of humiliation) lest it should be confounded with his second coming, in a victorious and triumphant state, is expressly mentioned and reduced to a mathematical certainty—In the 9th chap. of Daniel, the angel informs him, that seventy weeks were determined upon his people, and upon the holy city to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring an everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy.

This was the general declaration of the great object of the prophecy, and the full extent of the period including all its parts; but the prophet is commanded in the 25th verse *to know and understand* this period also in its detail, and therefore particularizes its commencement, " *that from the going*

forth of the commandment to restore and build Jerusalem, unto the Messiah the Prince shall be" (two remarkable periods) "*seven weeks*" (or many sevens of weeks even seventy weeks before mentioned, according to the Hebrew idiom and manner of counting, and has been the construction of the ancient Jews from the captivity) and also "*three score and two weeks*"—This last seems to be a new period that was to take place within the former or seventy weeks, and to be predictive of an extraordinary event, of consequence in the whole drama, which is afterwards more particularly mentioned.

Thus the first coming of Christ was ascertained clearly, so as to be sufficient for the conviction of the most obstinate; but his second coming, from this time, was to be sealed up and not known, till towards the times of the end, when the fulfilment of the previous steps to this great event should so instruct the wise, that they shall then understand, while the wicked shall still go on in their unbelief, and perverse opposition to the gospel, and yet do foolishly, notwithstanding the increasing light and alarming signs of the times.—That this might not be mistaken, the second period is again mentioned with the particular event that was *then* to take place, to put it out of all doubts, to wit, "that after three score and two weeks,* the Messiah was to be cut off, *but not for*

* This epoch has a commencement different from the *sevens of weeks or seventy weeks*, for it is expressly said to be from the going forth of the commandment to *cause to return* and to

himself, that is, from being king and priest of the Jews, for his death is mentioned before; and the people of the prince that was to come (and under whose government he was to be cut off) should destroy the city and the sanctuary, and the end thereof should be with a flood; and until the end of the war, desolation was determined—and he (that is the Messiah) was to confirm the covenant with many for one week, or seven years—that is, that although the nation should be cast off, yet for the space of seven years, he should offer himself to them, and gather many individuals into the covenant of the gospel.

But notwithstanding, in the midst of this week, which was the last of the sixty-two, he should cause the sacrifice and the oblation to cease, and for the overspreading of abominations, he should make it desolate, even until the consummation, (or last times spoken of) when that which is determined on, shall continue upon the desolate, that is, the desolation of the Jews should continue from the destruction of Jerusalem, till the times of the Gentiles, or the monarchies and governments under the Gentiles, should come to an end, being the last period of the 4th kingdom mentioned in chap. xii. 7. when the angel swears to Daniel, "that God should accomplish to scatter the power of the holy people."—Thus these great

build Jerusalem—not the temple, for that was done before; this then was after the commencement of the seventy weeks, and to end before they ended. Vide Mr Mede's, Daniel's weeks.

Mede, 700.

and all important events that were to happen during this period of 70 weeks or 490 years were ascertained, viz. *the coming of the Messiah,—his crucifixion —and the destruction of the temple and city of Jerusalem.*

This very remarkable prophecy contains evidence sufficient to convict the most obstinate infidel, if evidence alone could accomplish so arduous a task.

Here is a plain, express and positive declaration of what was to happen at the period of sixty-two weeks, or four hundred and thirty-four years, reckoning a day for a year according to prophetic language, and again, at that of seventy weeks or four hundred and ninety years, and enters into the particular events, that were to happen in the last seven years of that period—and further, that this destruction or desolation should last till the end of the 4th monarchy, when that Gentile nation would be come to an end. —The prophet declares that he had this revelation from heaven, and that therefore it was not his own. He puts the truth of this prophecy on the event, and if this should answer the prophetic declaration, who will dare to be so hardy as "not to tremble and fear before the God of Daniel, for he is the living God and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end."—Now the events that have already come to pass precisely fulfil the prophecy, though so many years before, and give full support to that which is to come.

Learned men differ as to the commencement and ending of this period. The general calculation is from the 7th year of Artaxerxes Longimanus, in the year of Julian period 4256, when Ezra is said (chap. xii. 7. 13.) to have received a command to restore and build Jerusalem. Some think it should be from Nehemiah's commission for the like purpose, from the same king in the year 4269. Mr Mede supposes it should be reckoned from the 3d of Darius Nothus in the year 4293, or from the commission to Nehemiah under the same king in the year 4329. Others think it should be from the 7th of Artaxerxes Mnemon, in the year 4316.—Some suppose it should be reckoned in solar, others in lunar years. The ending of this period has also been the subject of various opinions. The general one is, that it ends with the destruction of the temple and city of Jerusalem, and others with the crucifixion.—These different opinions all tend to shew, as well the infinite wisdom of him who sent this message to his beloved prophet Daniel, to instruct him, and through him, his church in that which was to come pass—as also his wonderful condescension to the finite understandings of his people—In either of these constructions, the truth of this astonishing prediction appears. It was made upwards of 600 years before the accomplishment, thus fully evincing the Omniscience of him, who instructed his servant in things that must come to pass.

If you reckon from Artaxerxes Longimanus or the year 4256 of the Julian period or Anno. Olmp. 379, and add 70 weeks or 490 solar years, it brings you to the year 4746, or Anno. Olympiadico 869, or the very year of the crucifixion.—If you take it from the command of Nehemiah in the 20th year of the same king, 13 years afterwards, or the year 1269, and reckon by lunar years, it brings you exactly to the same year 4746. If you take it according to Mr Mede from the 7th of Artaxerxes Mnemon, or the year 4317, and reckon it to the baptism of our Lord by John, which was in the Julian year 4743, it makes exactly 427 solar years, or from Nehemiah's commission 427 lunar years (as is asserted by the eminent chronologer, Mr Mede, on whom I depend) which completed Daniel's sixty-one weeks of years. —If you make the account from the 3d of Darius Nothus, or the Julian year 4293, and add the 490 solar years, it brings you to the very year of the de struction of the temple at Jerusalem.

This surprizing coincidence of circumstances to fulfil so explicit a prophecy, cannot by any reasonable man, be referred to any other, than a divine Omniscient cause; and the 427 years will bring us to the last of the sixty two weeks, in which according to this prediction, Christ our Lord was anointed— In the beginning whereof, exactly between the first and second passover after his baptism (when his harbinger John, had now finished his mission, and was cast into prison) he first began to preach in Galilee

the gospel of his kingdom, ordained his disciples, and proclaimed himself to be the Messiah—Mark, chap. i. 14, 15. " Jesus came into Galilee preaching the gospel of the kingdom of God, and saying *the time is fulfilled* (i. e. the last of the sixty-two weeks, spoken of by Daniel is come) and the kingdom of God is at hand."—This was the day on which Christ at Nazareth said, " that scripture was fulfilled, *the spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted; to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised; to preach the acceptable year of the Lord.*" Luke, chap. iv. 18. 19.—St. Paul also observes the same event, when he says " that word, ye know which was published throughout all Judea, and began from Galilee after the baptism which John preached, how God anointed Jesus of Nazareth with the Holy Ghost and with power." Acts, chap. x. 37, 38.

In the midst of this week of years, viz. two years and an half after Jesus began to preach, and three years and an half after his baptism, he offered himself on the cross for our sins, died, was buried, rose again and ascended into heaven—But this cutting off the Messiah is coupled with the next sentence, which instead of but " *not for himself,*" should be, " and they none of his"—that is, he shall be cut off, from being their king and priest, as well as from his own life,—this is said to be agreeable to the Hebrew

idiom; but as I do not understand that language, I am indebted to Mr Mede for these observations, which he justifies by many convincing examples.— Then, the last week of years was fully completed, when St. Peter was sent to Cornelius the centurion and taught by a vision, that the gospel of the kingdom should be preached to the Gentiles, which was Anno Domini thirty-eight, and Anno Olympiadico eight hundred and thirteen—And here begins the epocha of the rejection of Israel, and the calling of the Gentiles, which St. Paul speaks so much of in the 11th chap. of Romans—This was exactly seven years from Christ's baptism, and completed the sixty-two weeks or 434 years—so Christ one whole week of years, tendered himself unto his own people, who refused him and rendered themselves unworthy of everlasting life; and during this week, though the body of the nation was thus cast off, yet Christ and his disciples gathered many into the covenant of the gospel. St. Peter at one sermon having converted three thousand souls.

The next period is that of sevens of weeks, or many seven weeks, that is, even seventy weeks, or 490 years.

If you conclude with some great men that these weeks or years are predictive of the time the temple of God, with its legal services, should continue after its restoration from the captivity of Babylon, and are reckoned from the time of building the temple, or holy city, for it was the temple that gave this denomination

to it; and is to be distinguished from the external buildings and walls of the city, which were not finished till some time after the temple and sanctuary were finished,*—you will then take your reckoning from the time of Darius.

In the 2d year of this king (supposed by the best chronologers, to be Darius Nothus) in the year of the Julian period 4292, which answers to Anno Olymp. 415, the word of the Lord came to Zerubbabel the governor, and Joshua the high-priest, commanding them to begin the work of rebuilding the temple.—Now to apply these predictions to the crucifixion of our Lord and Saviour as an event that will fix the other periods—However men have heretofore cavilled about the exact fulfilment of this important prophetic declaration, notwithstanding the conclusive nature of the testimony, the late discoveries by astronomical calculations put the question out of doubt.—No one will dispute, that Jesus the Christ was crucified on the Friday of the Jewish passover, which was always held on the day of the full moon, and that particular one, next after the vernal equinox—Josephus expressly says " the passover was kept on the 14th day of the month Nisan according to the moon, when the sun was in aries—and the sun always enters aries at the instant of the vernal equinox, which in our Saviour's time fell on the 22d March—Therefore to ascertain the year of his death, we must compute

* Vide Mr Mede's Daniel's weeks, for a full explanation of this.

in which of those years, there was a passover full moon on a Friday—for there could not be two passover full moons on the same day of the week, within the compass of a few years, and there is no dispute exceeding four or five years. Now on an accurate calculation, the only passover full moon that fell on a Friday for several years before or after the disputed year of the crucifixion, was on the 3d day of April in the 4746th year of the Julian period, which was the 490th year after Ezra received the commission from Artaxerxes Longimanus to restore and build Jerusalem (according to Ptolemys Cannon) and the year in which the Messiah was to be cut off, according to prophecy, reckoning from the going forth of that commission or command; and this 490th year was the 33d year of our Saviour's age, according to the vulgar æra, but the 37th from the true æra thereof; and we have already seen that from the 7th of Artaxerxes Mnemon, or the year 4316, to the baptism of Christ by John, in the year 4743, is exactly 427 solar years, or from the 20th year of the same king, and reckon by lunar years you arrive at the same period, in fulfilment of these extraordinary predictions.

Indeed there can be little doubt at this day, with any one who believes the history of the life and death of our blessed Saviour, of the strict and literal fulfilment of Daniel's prophecy of the first coming of Christ in the flesh and his subsequent humiliation and sufferings.

This astonishing conformity to so distant predictions must greatly establish our faith and hope, as to that part of the prophetic declarations, respecting the second coming of our Lord in glory, which yet remains to be fulfilled.—The same Omniscient power who could foresee events at the distance of one hundred years, with equal ease could recount those of three thousand.

The prophet in chap. viii. 23. proceeds to mention the events that are to introduce the glorious second advent of the Messiah with the special circumstances that would attend it, as if he had already seen it—"And in the latter time of *their* kingdoms when the transgressors are come to the full, *a King* of fierce countenance and understanding dark sentences shall stand up (or arise) and his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people—and through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, *and by peace shall destroy many;* he shall also stand up against the prince of princes; but he shall be broken without hand."

The king here referred to, was the last king mentioned in the vision of Daniel—He was to come up out of one of the 4 horns and was to be exceeding great.

Although I agree with some learned men that in some of the prophecies of the scriptures of

truth, they have a double reference, making one event of an earlier date, typical of another of a more remote date, that the expectation of the people of God might not be wearied out, but confirmed notwithstanding the distance of the remotest periods,—yet I cannot agree in all their conclusions.

According to Sir Isaac Newton the latter times were to take place, when the Romans began to conquer Perseus king of Macedon—At that time, he says, the transgressors came to the full—Then the high priesthood of the Jews was exposed to sale; the vessels of the temple were sold to pay for the purchase.—The high priest with some of the Jews, procured a license from Antiochus Epiphanes "to do after the ordinances of the Heathens," and they sat up a school at Jerusalem for teaching those ordinances, (vide 2d Macabbees.) This related chiefly to the worship of Jupiter Olympus in the temple built to him by the emperor Hadrian in the place of the temple of the Jews, and which was followed by the revolt of Barchochebas, and the desolation of Judea, when 580,000 Jews were said to be slain—fifty cities and 985 of their best towns destroyed, and every Jew banished Judea on pain of death.—This horn or government prospered and practiced, that is, he prospered in his practices against the people of God—He stood up against the prince of the host of heaven, the prince of princes, which is a character of Antichrist—He took away the daily sacrifice and cast down the sanctuary and the truth

to the ground."—But it is remarkable, that though this was originally and in the first instance fulfilled so long ago, yet it is expressly declared that these practices, were to last till the end of the indignation against the Jews; and till the sanctuary, that had been thus cast down, should be cleansed; which clearly shows that the prophecy must refer to an event to be completed at the very end of the Roman government.

Now, however, this prophecy might have (in part) been accomplished, in events of that early date, as typical of what was to come thereafter in the last times, which in respect to so many men of learning and piety who have wrote on this subject, I must acquiesce in, yet on a careful examination, the events that are finally referred to, must be of a later date—It is positively declared that this prophecy is to be fulfilled in the latter times—It was to end when the sanctuary was to be cleansed. It was at the time of the end of the 4th or Roman government, that the vision was to be. It was to be in the last end of the indignation against the Jews. At the time appointed the end should be—The prophet is assured that the vision of the evening and the morning which was told is true; wherefore shut thou up the vision, for it shall be for many days."

It is to take place when the transgressors are come to the full. Then the king or government of a fierce countenance is to arise, and the times of the Gentiles are to come to an end.

In the xith chap. the angel again instructs the prophet in the same great truth, it being an event in which the church of God was so essentially interested, as to demand the fullest information; and then he proceeds to set forth the then future conduct, both of Rome pagan and Rome christian; respecting the great success of the former against the sanctuary, his taking away the daily sacrifice, and placing the abomination which maketh desolate, where it ought not to be; with the after trial and destruction of many of God's people. He then adds, "and the king (that is, the antichristian power, him of a fierce countenance) shall do according to his will and shall exalt himself, and magnify himself above every God, (or nation, or king, they being often called Gods) and shall speak marvellous things against the God of Gods, (or against the Father and the Son, and then become an atheistical power) and shall prosper *till the indignation be accomplished*, for that which is determined, shall be done. He shall not regard the God of his fathers, *nor the desire of women*," that is, he shall oppose, if not destroy the Roman Catholic religion, being that of his fathers, and shall oppose the doctrines of the gospel of Jesus Christ.—Christ as the expected Messiah, was, before his incarnation, the great desire of the Jewish women—But in the spirit of antichrist, this government, (or king of a fierce countenance) "Shall not regard any God, for he shall magnify himself above all."—"And at, (or about) the time of the end (that is of his government, when it is about to be taken from him) shall

the king of the south push at him; and the king of the north shall come against him, like a whirlwind, with chariots, with horse-men, and with many ships; and he that is the king of the fierce countenance shall enter into the countries, and overflow and pass over—He, shall enter also into her glorious land, (that is Italy) and many countries shall be overthrown; but these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon, that is, the descendants of Lot.—He shall stretch out his hand also upon the countries, and the land of Egypt shall not escape; but he shall have power over the treasures of gold, and of silver, and over all the precious things of Egypt; and the Lybians and Ethiopians shall be at his steps."

"But tidings out of the east (it may be from Constantinople, Persia, or from some distant country where the Jews may be) and out of the north (from Russia, Germany or Great Britain, or in like manner from some northern country where Jews may reside) shall trouble him, therefore he shall go forth with great fury, to destroy and utterly to make away many. And he shall plant the tabernacles (or tents) of his camp, between the seas in the glorious holy mountain (that may be in Jerusalem between the Red sea and Mediterranean) yet, or after which, he shall come to his end and none shall help him:"—Then follows in the xiith chap. an account of the glorious kingdom of Christ, at his second coming, before which there shall be a time of trouble, such as never was since the taking and burn-

ing of Jerusalem—and at that time, (the angel assures Daniel) his people should be delivered, every one who should be found written in the book. And many of them who sleep in the dust of the earth shall then awake, some to everlasting life, and some to shame and everlasting contempt; and then the wise shall shine as the brightness of the firmament, and they who turn many to righteousness, as the stars forever and ever.

Here then is a regular chronological connected series of action and conduct in the fourth kingdom, and by the king of a fierce countenance, after the Messiah's being cut off, with an account of the sufferings of God's people, and the proceedings of their victorious and powerful enemies and persecutors, till the end of that fourth government; when the accomplishment of God's sovereign purposes in the salvation of his chosen, shall be fully effected at the second coming of the glorified Redeemer, according to his own positive assurances.

MICAH.

THE prophet Micah seems to follow Isaiah in the same track. He says, "that in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it. And many nations shall come and say, come and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths: for the law shall go forth out of Zion, and the word of the Lord from Jerusalem—and he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more." Micah, chap. iv. 1. 2.

ZEPHANIAH.

ZEPHANIAH is as clear as any of the rest—"They shall worship him, every one from his place, even all the isles of the heathen. Then will I turn to the people a pure language, or lip (meaning worship) that they may all call upon the name of the Lord, to serve him with one consent—From beyond the rivers of Ethiopia, my suppliants, the daughters of my dispersed, shall bring mine offering." Zeph. chapt. ii. 11. iii. 9. 10.

M

OBSERVATIONS.

FROM this short and cursory view of the subject, as far as the old testament affords testimony to it, the serious and well informed mind must be convinced, as one well observes, "that there is a continued series and connection, one uniform analogy and design carried on for many ages by divine prescience, through a succession of prophecies, which as in the proper centre, do all meet together in Christ, and in him only, however the single lines, when considered apart may, in many instances, be imagined to have another direction and point to intermediate events; nothing is more evident, than that the whole succession of prophecies can be applied to none but Christ."—So it is in lines drawn from a centre to an outward circle—the line equally tends to such outward circle, notwithstanding it may strike a number of smaller and intermediate ones.

In vain it is for minute philosophers, or proud, vain and ignorant men, to cavil and raise objections to this settled and determinate plan of infinite wisdom, persuading themselves, in order to cover their indolence or weakness, that the nature and attributes of the Deity are inconsistent with what they in the pride of their conceited understandings, think proper to call partial and local attachments to a particular

people, more remarkably obstinate and rebellious than any other nation on the earth.

This nation, it must be acknowledged, was singled out from all the other nations, as God's peculiar people, they only persevering as a nation, in the worship of the one only living and true God; and although at present apparently cast off from being his people; yet their time to come, will be a time of love, and they will yet be gathered into the sheep-fold of the great shepherd—God therefore has in great mercy left us on record, an account of his dealings with, and his instructions to, these his peculiar people, who he yet considers as the apple of his eye, who once were under his own immediate government. —This was done for the advantage and improvement of the christian church, when he should think proper in his all-condescending grace to extend the dispensation of his mercy, through his beloved son, and some of all the nations of the earth, Jew and Gentile, should be taken into the family of the faithful, and become, in like manner, his peculiar people under the immediate guidance of his holy spirit.—Ought not these objectors rather to reflect seriously on the fact?—That God has thus given up and rejected, though for a time, his own beloved people; the children of Abraham and Isaac and Jacob, with whom he entered into a special covenant, and for whom it is said he has manifested so great partiality. And this on account of their unbelief and disobedience to his righteous government—what then must neces-

sarily be their portion, who make no pretensions to having any covenant right to the favor of God; who cast off his fear, and desire not the knowledge of his ways?

In general, God, in his word, does not condescend to treat of, or make, the subject of his revelation or prophetic discoveries, any of the actions of kingdoms or nations, but, only in so far, as they respect the prosperity or persecution of his church and people.—His plan has been finally to establish a people peculiar to himself, zealous of good works—a kingdom of saints—a glorious catholic or universal church triumphant in the new Jerusalem; not of this or that denomination of professors, but of all nations, languages and tongues, who love our Lord Jesus Christ in sincerity and truth—who fear God and work righteousness.—This has been a regular system from the beginning of time, to which all the prophets and apostles bear witness; and to which alone we are to look in considering the prophecies of the scriptures.

The modern pretended philosophers, for want of an humbling knowledge of the divine mercy and goodness towards a lost and sinful world, seem incapable of taking into their ideas, this whole plan of the great salvation by Jesus Christ, notwithstanding the plainness and simplicity with which it is revealed in the gospel—They see the mysterious conduct of the great governor of the universe, but on the dark side; and thereby all their reflections tend to mislead them, as the pillar of cloud did the Egyptians.

It is in vain for weak and foolish man, to say that God is the God of all flesh and no respecter of persons—A God of mercy and love who delighteth not in the death of a sinner, but would rather that he should return, repent and live.—Let him look round him, on facts happening among mankind every day —behold the distinctions—the poverty—the misfortunes—the awful sufferings of many, while others are rolling in wealth—affluence and luxury—From whence arise wars—insurrections and bloodshed.

This very reasoning of the objector, proves the truth of the prophetic revelation, which has expressly asked in view of this temper of the infidel—"Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? The natural man receiveth not the things of the spirit of God, for they are foolishness to him; neither can he know them, because they are only spiritually to be discerned."

The sole question ought to be, are these the predictions of unerring wisdom and truth, or are they not? We are now arrived at so late a period of the world, that we are able to look back and enquire, whether those things foretold some thousands of years ago, as to take place previous to this our day, have been accomplished or not? If they have not, we ought not implicitly to believe those, that are predicted to happen hereafter—but if they have, and that with a critical chronological exactness, sufficient to astonish the mind of the correct and careful en-

quirer, has not the whole thereby received the seal of truth; and is there not as much propriety in believing those that are to come, as those that are past? —If, therefore, they are found by this unfailing testimony, to be the predictions of infinite wisdom, who or what presumptuous mortal has a right to ask why is it so? shall the clay say to the potter, why have you made me thus?

Let the most scrupulous sceptic enquire then, has the fourth beast or the Roman government arisen up? has he been more powerful and stronger than all that went before him? did the people of the prince that did come, invade Jerusalem, destroy the city and burn the sanctuary with fire? did he cause the sacrifice and oblation to cease? were the Jews, the peculiar people of God, dispersed among all the nations of the earth, and have they become a hissing and a bye-word among all people? Do they so continue to this day, and yet remain a separate people, contrary to every other instance known in the world, as a miraculous and uncontrovertable evidence of the truth of prophecy? are not their conquerors and oppressors almost all destroyed so as to be lost and forgotten, while they remain, as an increasing proof of the truth of prophecy? is their once goodly land overrun by Gentiles and Idolaters, and wholly taken out of their hands, so that they scarcely have a place for the soles of their feet?—did, in the days of this fourth government at the end of the appointed time, a great personage appear, declaring himself to be the Mes-

siah foretold by the prophets, and proving his mission by miracles, signs and wonders; in a word, by doing works, that no other man ever did? did he, in the language of an early writer, "show his humanity, when he hungered and was weary—and when weary, he thirsted; and when praying he was sorrowful—he slept upon a pillow and deprecated the cup of his passion—when in an agony he sweated and was strengthened by an angel—when betrayed by Judas and insulted by Caiaphas, as well as set at naught by Herod—when he was scourged by Pilate, derided by the soldiers—fainted under the weight of his load, ascending mount Calvary—fastened to the cross by the Jews, and crying with a loud voice, commends his spirit to his father and bowing his head, he gave up the ghost? when his side was pierced by a spear, and being wrapped in fine linen, he was laid in a sepulchre, and on the third day raised from the dead? was not his divinity equally discoverable, when he was worshipped by angels and visited by the shepherds—expected by Simeon and received testimony from Anna—when he was enquired for by the wise men and shown by a star—when he turned water into wine, rebuked the sea and walked upon the waters—gave sight to the blind, hearing to the deaf and speech to the dumb—fed with a few loaves and some small fishes a great multitude in desart places—raised Lazarus from the dead—forgave sins and conferred the like power on his disciples."—Were not these miracles performed

at his word, in an instant, and some wrought on persons at a distance from him?—They were done in the most public and open manner, at Jerusalem and in every part of Judea and Galilee—In cities, villages, synagogues, in private houses, in streets, in highways, in the presence of enemies, before Scribes and Pharisees, rulers of synagogues, when attended by multitudes, and in a word before men of all characters.—Was he not condemned and crucified according to the predictions, and did he not rise again on the third day? and although despised and rejected of men—although forsaken by his own disciples and considered as a malefactor by the world in general, did he not by the means of twelve poor illiterate fishermen, and in opposition to all the governments of the different nations, both civil and religious, propagate his doctrines according to his positive declarations while living, so as to gain over princes and people, though previously his most determined enemies? Were not those doctrines wholly incompatible with, and destructive of, every other form and kind of worship, established and received by those nations? and yet they prevailed, by mere dint of reason and argument, against both power and the sword! —Did the God of heaven thus set up the kingdom foretold by Daniel, which no power on earth has yet been able to prevail against?—Has the fourth or Roman government been divided into two empires—then subdivided into ten kingdoms? Has there arisen a little horn or government, in this fourth kingdom

diverse from all the rest, with a mouth speaking great things—apostatizing from the church of Christ, though remaining within it—persecuting the saints of God and prevailing against them?—has he humbled and brought down three of the ten kingdoms? has this little horn thought to change times and laws? and in this latter day of the fourth government, has he began to decline, so that he is now without power or influence—driven from his seat of government, and fast hastening to his appointed end, and that by means of the stone cut out of the mountain without hands, which has ever since the protestant succession, been rolling against the legs and feet of the image and breaking them in pieces, and which stone, according to divine prediction, shall soon become a great mountain?

Has not a government with a fierce countenance, lately risen up, publicly professing atheism as a system, and denouncing all divine and religious worship of the Father and the Son?

Has not his power been mighty—has he not destroyed wonderfully—has not craft prospered in his hand—has he not magnified himself in his heart, *and by peace destroyed many*?—This is an epithet wholly peculiar to himself, different from all who have gone before him.

If these things cannot be denied, may we not safely trust that the Almighty God has verily instructed his servants the prophets in all these things, and in

those others also, which by the like predictions are shortly to come to pass?

Is not all this confirmed by the command to seal the book until towards the end; that is, these prophecies should not be fully understood, till they were made manifest towards the end of the fourth government, by the fulfilment of so many of them, that the wise and careful observer, could not help taking notice of their particular application?

This conduces greatly to the faith of the people of God, for not being earlier understood in their proper extent, it cannot be suspected or feared, that either friends or enemies could accomplish or bring about, the things foretold, by design or fraud. But now that their fulfilment becomes so striking and powerful, the wise, that is, the fearer of God, and one who is watching the footsteps of his providence in faith and patience—he who believes the divine predictions, and is satisfied with knowing the mind and will of God, without bringing the divine conduct to the test of the weak capacity of finite and sinful dust and ashes; and who carefully and with a zeal founded in knowledge, compares the prophecies with the events that have taken place—he shall understand, and by that knowledge hide himself till the indignation be over-passed, which will assuredly overtake the presumptuous, vain pretender to philosophy, valuing himself on his fancied wisdom—the careless and the unbeliever.

This reasoning is justified by that light of the world, the famous Sir Isaac Newton, who, though a real and experimental philosopher, and most profound reasoner, did not think the subject beneath his notice; but gave much time to the consideration of the prophetic denunciations of the scriptures, as one of the greatest objects that could engage the christian philosopher. He says, "It is a part of this prophecy, that it should not be understood before the last age of the world (meaning the Roman world) and therefore it makes for the credit of the prophecy, that it is not yet understood.—The folly of interpreters has been to foretel times and things by this prophecy, as if God designed to make them prophets—The design of God was much otherwise—he gave them not to gratify men's curiosity, by enabling them to foreknow things; but that after they were fulfilled, they might be interpreted by the events; and his own providence, not the interpreter's, be then manifested thereby to the world—and there is already so much of prophecy fulfilled, that as many, as will take pains in this study may see sufficient instances of God's providence."

If this was the opinion of this great man, almost one hundred years ago, what would he have said at this day, when the fulfilments are so much more evident and numerous?

PRELIMINARY OBSERVATIONS,

TO THE

NEW-TESTAMENT.

HAVING thus taken a cursory view of the general declarations and predictions of the old Testament, with the detailed events foretold therein; and having given the promises, the types, the figures and the shadows of the first coming in the flesh of our divine Redeemer, when the fulness of time should come, fully held up therein, it is time to proceed further, in order to see how far those ideas are corroborated and fulfilled in the new.

Agreeably to the divine predictions, when the appointed time came, and the sixty-second week of Daniel's prophecy drew near, Jesus Christ the great end and anti-type, was born a babe at Bethlehem, an inconsiderable city in the tribe of Judah.

Before his birth, he was announced by an angel to his virgin mother, and in a dream to his reputed father Joseph.—At his birth, the angelic host appeared in glory to the shepherds, and revealed to them the stupendous event.—A star in the east, and the destruction of the children by Herod, both, in opposite ways, declared the fulfilment of the ancient

prophecies. True it is, that this mighty Prince and Saviour appeared in a state of the lowest humiliation and contrary to the universal expectation of the men of the world, who believing the predictions relating to the time of his appearance to be near their end, were in hopes of a temporal prince and conqueror, who should raise their dejected nation, now prostrate under the Roman yoke, to the height of opulence and power.

But if this had not been his state and circumstances, what would have become of the hopes and confidence of the true Israelite, who was like Simeon looking for the consolation of Israel, in the fulfilment of the divine predictions?—How could the babe of Bethlehem have otherwise grown up before *Him*, as a tender plant, and as a root out of dry ground?

How could he have answered the prophetic predictions of having no form or comeliness; and that they who saw him, should not perceive any beauty to make him desirable?—How could he otherwise have been despised and rejected of men, a man of sorrows and acquainted with grief? How in any other circumstances could he have borne our griefs and carried our sorrows? or been esteemed stricken of God and afflicted?

It was only in this state of humiliation, that he could possibly have been wounded for our transgressions, bruised for our iniquities, or the chastisement by which our peace was effected, been laid upon him; or that by his stripes we could have been healed.

How, otherwise, could he have been taken from prison and from judgment, or been cut off out of the land of the living? In this manner, alone, could he have made his grave with the wicked, and with the rich in his death. It was in this way, it pleased the Lord to bruise him and put him to grief, that as he voluntarily made his soul an offering for sin, he should see his seed, prolong his days, and the pleasure of the Lord should prosper in his hands—In this way, only, could he see the travail of his soul and be satisfied.

If all this is said to be so unnatural, so unexpected, and contrary to all human reasoning, is it not a greater evidence of the divinity and the truth of the doctrines, that notwithstanding it should be foreseen and expressly foretold by mere men, who assumed no particular wisdom or knowledge of future events, but as they received an explicit revelation of them from the God of Israel, who thereby showed to his church what would take place for thousands of years to come, in order that when they did happen, it should be known, that there was no other God beside him?

Let us then examine the life and declarations of Jesus Christ, who thus appears (to say no more in the present instance) to have come in fulfilment of these ancient prophecies, and to be clothed with a divine mission from the Father, and see if he has by himself and his Apostles, continued this well organized system, this regular thread of predictions and

events, pointing to the still greater object we have in view, his second coming in glory. Though the Old Testament is full to this purpose, yet if I have not greatly misapprehended it, the New Testament will furnish us with additional, if not clearer light on this interesting subject, and that from the many facts declared and foretold by Christ himself, by which this important end of his administration is to be accomplished.

If it is previously asked why so essential a doctrine of the christian faith, should not have been more explicitly taught and insisted upon by the great author of our holy religion and his apostles, without shadow or figure? I answer, it would be sufficient with every humble and christian spirit, *thus was the will of that God who ruleth over all, and giveth not an account of his conduct to any man.* But I hope before we have finished, to show that this doctrine is as clearly and explicitly taught by Christ and his apostles, as any doctrine of the gospel, and is insisted on, as the great sum and end of the christian's hope, and the ultimate reward of all his sufferings for Christ's sake, in as full a manner, as the nature of man and the then state of the world would admit of.

Is it not also obvious to the serious enquirer, that our Lord and master treated all men as rational creatures and free agents, accountable for all their conduct? He laid constraint on no man's actions.— Had he openly declared the full extent of his kingdom, all the circumstances of his second coming in

glory, and the full meaning of all the intermediate events, so as to have been clearly understood by all men in their utmost consequences, in the first place, he would have left no opportunity to have proved the faith of his people and their reliance on his veracity and faithfulness—again, in all human probability, if we judge from what has already happened, he would have had no better success with an unbelieving world, than he already has had, with regard to those great principles and facts, which were necessary most explicitly to declare, that his divine mission and nature might be fully proved, so as to satisfy every one who was seriously desirous of knowing the truth.

Besides the natural consequences of unbelief and hardness of heart in men at large, he would have raised the whole opposition of the Roman government against his followers, as opposers of the then civil establishment of the empire, and would have unnecessarily increased the natural enmity of mankind against him and his doctrines; but even had it proved otherwise, and the greatest part of the world had been convinced by his more positive declarations, then opposers might have endeavored to avoid some things foretold by the prophets, and to have accomplished others, in a way destructive of the evidence provided by the whole plan and economy of revelation.—In short, the system established by divine prescience is in itself complete in all its parts from the beginning of the world, and will not admit of

addition, or substraction, without overturning the whole design—And even when the great events had been accomplished, on the principles of the objection, their testimony and influence would have been greatly weakened, because justly exposed to the charge of having been performed with design, and for the express purpose of supporting the peculiar dogmas of a particular sect, by thus fulfilling the thing foretold.

It shall then be our present business to take a view, first of the declarations of Christ himself in corroboration of the ancient prophecies of the Old Testament, and then proceed to the belief and instructions of his apostles, and their immediate successors, who, as the world advanced towards the appointed time, gave themselves more liberty on this subject, especially after the great proofs the world had met with in favor of revelation,—by the destruction of Jerusalem—the dispersion of the Jews, and the various persecutions of the christian church. At the same time it will be necessary to keep in view the necessity there was to answer the end of these prophetic declarations, that while the faith of the true believer drew from them a divine consolation amidst all his sufferings, under the certainty of the final issue being thus revealed to him, yet they should be as a sealed book to those who obeyed not the gospel of Jesus Christ. And, until towards the end of the Roman government, they were to answer no farther present purpose to the church of Christ,

than to assure the professors beforehand, of their present sufferings and future glory; being persuaded that those who should hold out to the end, should come off more than conquerors through him who hath loved them, and given himself for them. That on the issue they should receive a glorious reward, which eye hath not seen, nor ear heard, nor hath it ever entered into the heart of man to conceive of.

THE GOSPEL

ACCORDING TO MATTHEW.

IN the course of Christ's ministry on earth, Matthew records several strong expressions of our Lord, predictive of this blessed event; he very early introduces our Lord, teaching his disciples to pray, saying, our Father who art in the Heavens, &c. Here we are taught the essential parts of prayer, in the manner in which we should address the throne of Omnipotence.—After acknowledging, in deep humiliation, the *Being*, who emphatically is in the heavens—the relative connection we bear to His glorious majesty, our Creator and our God; and his actual existence and presence in the mansions on high, which He calls the Heavens in the plural number, our Lord having told us that in his Father's house, or in the whole space of existence, there were many mansions; I say after this introduction, the next petition in order and importance is, "*thy Kingdom come, thy will be done on Earth as it is done in Heaven.*" By this we are expressly taught, that the kingdom of God or the Father that was to come, was the kingdom of Christ, that he was to set up on earth, for it was that kingdom, which was to cause "the will of God to be done *on Earth*, even as it is done in Heaven," or that mansion of glory where God, in a very special

manner, manifested his presence. The kingdom of God the Father had *come* among the seraphim and cherubim of glory and all the happy spirits in the Heavens from the beginning; this therefore could not be the subject of the petition; but it is clearly shewn to be the promised kingdom of Christ on this earth, at his second coming in glory, which is the great object of all the divine scriptures from Genesis to the Revelation.

The subsequent petitions all relate to our state on this earth, till we come to the last petition, in which we pray to be delivered from the power of the Evil One, viz. the Prince of the Power of the air, who worketh in the children of disobedience; and the reason assigned is; for thine, (that is God the Father,) is the just and lawful power and government of the kingdom that Christ was to establish on earth at his second coming in his own glory and the glory of the father, together with power and glory forever and ever or throughout all the ages yet to come.

When most men read of heaven, they are too apt to consider it as some state immediately above our heads,—as a state wherein all sensible and visible objects are done away,—as a place of which no conception can be had.—A very sensible writer, paraphrases the iii. 3. Matth. " Repent ye, for the kingdom of the Heavens is at hand," in this manner, repent ye, or attain to new sentiments and dispositions of mind, for the kingdom of the Heavens approacheth, or is at hand, that is a kingdom of righteousness,

truth and happiness, such as takes place and is established in the Heavens." It is a little extraordinary that our translators should in so many instances have translated the Greek word *ouranion*, in the singular number, though it is so plainly plural, without assigning any reason for it.—It is therefore clear, as the last quoted author observes, "that the kingdom of the Heavens, which is elsewhere called the kingdom of God, means simply and plainly, a kingdom (on earth) of such order, and rule, and regulation, and bliss, and glory, as is established and prevails in the Heavens.—No such kingdom has yet appeared on earth, and therefore we must still look and long after and earnestly and habitually pray for it, with earnestness and great desire."

Our Lord again refers to this kingdom in those words addressed to the unbelieving Pharisees; "and I say unto you that many shall come from the east and from the west, and shall sit down with Abraham, Isaac and Jacob in the kingdom of Heaven." Again more expressly; "for the son of man shall come in the glory of his father, with his angels, and then he shall reward every man according to his works." When the disciples had been on the mount of transfiguration, and returning from thence, finding that Elias, who had appeared to them on the mount, did not accompany them down, naturally asked, why the scribes said that Elias must first come? Christ took this opportunity, in answering their question, to discover to them the double meaning of the prophecy"—and

Jesus answered and said unto them, "Elias truly shall first come and *restore* all things."—John the Baptist had already come, and they had done unto him what they listed; that is, they had taken his life, and though he had come "in the power and spirit of Elias," yet here is an express declaration, that truly Elias should *yet* first come *and restore all things.*—This is a peculiar description of the Elias referred to, not applicable to John; and there appears to be the same reason, that Christ should have an harbinger, or fore-runner to his second, as well as to his first coming.

It is evident that John did not by his coming, *restore all things,* but after John's death and burial, Christ says, *truly Elias shall first come and restore all things.** This agrees with the prophetic declaration of Malachi, concerning the coming of Elias before the great and dreadful day of the Lord, as has been before observed.

* Mr Mede observes upon this passage—"the meaning is this, that this Elias should bring the refractory and unbelieving posterity of the Jewish nation to have the same heart and mind their holy fathers and progenitors had, who feared God and believed his promises, that so their fathers might as it were rejoice in them and own them for their children: that is he should convert them to the faith of that Christ, whom their fathers hoped in and looked for; lest, continuing obstinate in their unbelief till the great day of Christ's second coming, they might perish among the rest of the enemies of his kingdom"—vide Ecclesiastes, xlviii. 10. Luke, i. 17.

The disciples still having an immediate temporal kingdom in view, and not having any idea of the spiritual nature of the kingdom of the Messiah at his first appearance in the world, was anxious to know what reward they should have in his kingdom, for their leaving all and following him—" And Jesus said unto them, ye who have followed me, in the regeneration, when the son of man shall sit on the throne of his glory, shall also sit on twelve thrones, judging the twelve tribes of Israel."*—Here then is a throne of glory which Christ was to possess, which, as the Messiah, he had not at this time; and when he did possess it, he was also to have power to give thrones, or judicial power to his apostles over the tribes of Israel, and of course they must be in being, in the body, to execute that office of judge and ruler. —Now Christ in his divine nature is, and always was sitting on the throne of his glory in Heaven; but the throne of the Messiah here referred to, is a future object, and can be no other, but that which he is to enjoy in this world, at his second coming in glory.

Again, Christ describing this great event says, " For as the lightening cometh out of the east, and shineth even unto the west, so shall also the coming of the son of man be.—Immediately after the tribu-

* This means, when his kingdom shall come, after the first resurrection, (the previous time or his first coming in the flesh, being here called the regeneration) then the diseiples are to judge their fellow-men.

lation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven; and the powers of heaven shall be shaken, and then shall appear the sign of the son of man in heaven,"—that is, after the tribulation caused by the destruction of Jerusalem and the dispersion of the Jewish nation throughout the world, by which they should suffer exceedingly, then shall the kings and governors of nations be put down and destroyed, —the great men and nobles, and other distinctions of rank and dignity should fall from their political standing—their titles and orders be abolished, and all the powers and authorities of their political heaven, or civil and religious hierarchies be shaken, so as to remove every opposition and obstruction to the improvement of the people in religious knowledge, by which a way should be prepared for the approach of the prince of peace, or the sign of the son of man in heaven; that is, his visibly coming in power and authority over the nations of the earth.—This shall bring about the other part of this prophetic denunciation, "that all the tribes of the earth shall mourn, when they shall see the son of man coming in the clouds of heaven, with power and great glory, and he shall send his angels (or messengers) with a great sound of a trumpet, and they shall gather together his elect, from the four winds, from one end of the heavens to the other." Add to this magnificent description, the parable of the ten virgins, and his declaration to the Jewish Sanhedrim, when he was arraigned before them, "hereafter ye shall see the

son of man sitting on the right hand of power and coming in the clouds of heaven"—and in consequence of this great event, he warns his church, to "watch therefore, for ye know not what hour your Lord doth come—therefore be ye also ready, for in such an hour, as *ye think not*, the son of man cometh—blessed is that man, whom his Lord, *when he cometh* shall find so doing; but, and if the evil servant shall say in his heart, *my Lord delayeth his coming*"—(Have not many who call themselves christians, as well as unbelievers, great reason to class themselves with objectors, and to fear the awful consequences) "the Lord of that servant *shall come* in a day when he looketh not for him, and in an hour that he is not aware of."

Our Lord also in the last distressing moments of his life, when taking leave of his beloved family, after having established the ordinance of his supper, assured them that "he would not drink thenceforth of that fruit of the vine, until that day when he should drink it new with them, in his Father's kingdom."

THE GOSPEL
ACCORDING TO MARK.

THE Evangelist Mark, not only confirms the predictions of our Lord and Saviour as above recited, but adds to and enforces them, when he records the assertion of his master, "whosoever shall be ashamed of me and my words in this adulterous and sinful generation, of him also shall the son of man be ashamed *when he cometh in the glory of his father, with his holy angels*."—And he warns his disciples and followers, "that when they shall hear of wars and rumors of wars, they should not be troubled, for or because such things *must needs be*, but the end shall not be yet; for nation shall rise against nation, and kingdom against kingdom, and there shall be earthquakes in divers places, and famines and troubles—and there shall be fearful sights and great signs from Heaven, *and Jerusalem shall be trodden down, of the gentiles, until the times af the gentiles be fulfilled.*

These are but the beginning of sorrows, for the gospel must first be published among all nations—but in those days, that after tribulation, the sun* shall

* This cannot mean a literal darkening of the sun, or the falling of the stars from Heaven—for whither should they fall?—Most of them are many times larger than this earth and could not fall on it.

be darkened and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken—and *then* shall they see the son of man coming in the clouds with great power and glory; verily I say unto you that this *nation*, (as it should have been rendered) shall not pass away, till all these things be done.*—Take ye heed,

Mr Mede says, "In the prophets every kingdom and body of government, resembleth the world—and the parts also, the heavens, the earth—the stars serve for that repreesntation—vid. Isaiah, li.—15, where this speech is of the deliverance wherewith God delivered the people of Israel out of Egypt, that of them he might found a kingdom or commonwealth for himself in the land of promise—out of which also, it will not be hard to gather, what that new heaven and new earth may be in the same prophet, ch. lxv. 17, and lxvi. 22d.—to wit, a new world of the same form—according to this representation therefore, Heaven in the prophetical notion shall express whatever is lofty in the state of any kingdom or commonwealth—by the earth, that which is inferior—the stars those who attain and bear place in that height, by which reason the sun and the moon, the principal lights in heaven, will point out the first and chiefest majesty and dignity of a kingdom and the next in order."—Vid. also Haggai ii. 6, 7, 21, 22.—Jerm. iv. 23d.—Isaiah li. 15, 16. xxxiv. 2, 5.

* Mr, Mede in his reply to Mr Hayne, who applied this sentence of Christ to the destruction of Jerusalem, says, "whilst you endeavor, in this manner to establish a ground for the first coming of Christ, you bereave the church of those principal passages in the scriptures, whereon she hath always grounded her faith in the second coming.—2dly. You ground all this on the ambiguity of the word *generation*—whereas *genea* signifies not only *ætas*, but *gens*, *natio progenies*

watch and pray, for ye know not when the time is, for the son of man is as a man taking a far journey, who left his house and gave authority to his servants, and to every man his work, and commanded the porter to watch—and what I say unto you, I say unto *all*, watch."—And in the institution of the Lord's supper, he ended it with saying, " verily I will not drink any more of the fruit of the vine, *until that day* when I shall drink it new in the kingdom of God."—And when Jesus was arraigned before the high-priest, he asked him, " art thou *the Christ, the son of the blessed?* And Jesus said, I am, and *ye* shall see the son of man sitting on the right hand of power, and coming in the clouds of heaven."

and so ought to be here taken, viz. " the *nation* of the Jews should not perish, till all these things were fulfilled."

THE GOSPEL

ACCORDING TO LUKE.

THE gospel of Luke does not diminish the testimony, for he sets out with establishing this important fact, "and the angel said unto her, fear not Mary, for thou hast found favor with God, and behold thou shalt conceive and bring forth a son, and thou shalt call his name Jesus—he shall be great and called the son of the highest—and the Lord God shall give unto him *the throne of his Father David*; and he shall reign over the house of Jacob, forever, and of his kingdom there shall be no end." And Zachariah had expressly asserted, that the coming of Christ was to perform the mercy to our fathers, and to remember his holy covenant, the oath which he swear to our father Abraham." What was this covenant and oath; but that he should inherit the land of Cannan, and that in his seed all the nations of the earth should be blessed.—And when Jesus addressed his disciples on the propriety or rather the necessity of taking up their cross daily to follow him, he adds, "whosoever shall be ashamed of me and my words, of him shall the son of man be ashamed when he shall come in his own glory, and in his father's, and of the holy angels."

Our Lord himself also taught his disciples very early to look forward to this great event, by making

it their duty in their daily prayers, to pray, " thy kingdom come, thy will be done on *earth* as it is in heaven, for thine is the kingdom, the power and the glory."—Jesus Christ encourages his people, " fear not little flock, says he, it is your father's good pleasure to *give you* the kingdom—let your loins be girded about and your light burning; and ye yourselves like unto men, who wait for their Lord, when he will return from the wedding; that when he cometh and knocketh you may open to him immediately; blessed are those servants, whom the Lord *when he cometh,* shall find watching."

The Lord was then with them, and therefore he must have had reference to his going away and his after return.—The parable of the nobleman going into a far country, to receive for himself a kingdom and to return, further confirms the doctrine and the consequences to the careless and slothful servant.—Christ continues the same language, " be ye therefore also ready, for the son of man (who was then speaking to them) cometh at an hour, when ye think not; for as the lightening, that lighteneth out of one part under the heavens shineth unto the other, so shall also the son of man be, in his day; *but first,* he must suffer many things, and be rejected of this generation (or as it should be, of this nation) and as it was in the days of Noah, so shall it also be in the days of the son of man; they did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood

came and destroyed them all: *even thus shall it be,* in the day when the son of man is revealed. And there shall be signs in the sun and in the moon and in the stars, and upon earth distress of nations, with perplexity; the sea and the waves roaring—men's hearts failing them for fear, and for looking after those things, which are coming upon the earth—for the powers of heaven shall be shaken, and *then shall be seen,* the son of man coming in a cloud, with power and great glory: when these things *begin to come to pass,* then look up and lift up your heads, for your redemption draweth nigh."*—Our blessed Lord then, notwithstanding his humble appearance and low state not having a place to lay his head, informed his disciples " that he appointed to them a kingdom, as his father had appointed unto him, *that they might eat and drink at his table in his king-*

* The order of time in which the events predicted by our Lord are to follow each other is, first the powers of heaven, or the kingdoms and governments of Europe shall be shaken, that is, they shall be removed from the political universe—second, they shall then see the son of man coming in a cloud, with power and great glory—thirdly, when these things *begin to come* to pass, then look up and lift your heads, for your redeemer draweth nigh—But Matthew says, in (or after) the tribulation of those days, the sun shall be darkened, &c.

Dr. Sykes says, when speaking on these words, " when ye see and know that these things are come to pass, know ye that the kingdom of God is nigh at hand," when ye perceive that the monarchies of Europe, and aristocracies of the world are falling to pieces, be assured that the Messiah is coming in his kingdom.

dom, and sit on thrones, judging the twelve tribes of Israel."

This has never yet come to pass, and therefore must relate to a fulfillment at his second coming in glory, and after the first resurrection: this being absolutely necessary to the completion of it—Enjoying a kingdom, eating and drinking at their master's table, and sitting on the seat of judgment and actually trying those who are to be acquitted or condemned, cannot with any propriety be referred to a merely spiritual state, or a heavenly and spiritual world.

THE GOSPEL

ACCORDING TO JOHN.

THE beloved apostle John, who leaned on his master's bosom, and was continued in life the longest of any of the apostles of our Lord, wrote his gospel at the age of ninety-eight years, and upwards of sixty years after the crucifixion. He lived to see many absurd tenets advanced in the church of Christ, by heretics, and enemies to the truth as it is in Jesus, and established the doctrine we are examining, when he informs us that Christ told his disciples, " that in his Father's house (or kingdom) were many mansions; if it had not been so, he would have told them. I go, says he, to prepare a place for you—*I will come again and receive you unto myself*, that *where I am*, there ye may be also." He earnestly invokes his father in the most pathetic terms, " Father I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me, for thou lovedst me before the foundation of the world." Those whom God had given to Christ would certainly behold his glory in heaven or the place of departed spirits; but it was his glory as the Messiah in this world, when he should see the travail of his soul and be satisfied, that they were to behold, when they should be re-

united to the body, at the first resurrection, and share in the glorious things that he was to receive as the king of Zion.

The disciples certainly understood these promises as relating to some state of glory in this world, and therefore asked with considerable anxiety, the express question of our Lord, saying, " tell us when shall these things be? And what shall be the sign of thy coming?" which you have been speaking of with so much pleasure, and at which we are to be thus honored and rewarded; and lastly, what shall be the sign " of the end of the world," or of the age or period you refer to, as the last you have mentioned.* Our Saviour answers them without a parable, and predicts and forewarns them of the previous signs of the times, and then in plain and positive terms declares, " that *then* shall appear the sign of the son of man in heaven, when the *tribes of the earth* shall mourn, and shall see the son of man coming in the clouds of heaven with power and great glory." The enquiry of the disciples was, what would be the *sunteleia tou aionos,* or the consummation of the period, at the expiration of which, another *aionos,* or eminent period, was to commence. The fathers often took this for the millenhium—in the Old Testament and the Targum, the reign of the Messiah is termed,

* This should be rendered according to the opinions of St. Jerome—Erasmus—Beza and Montanus, either period, or time —the greek word is *Aion.* Mr Waple says it signifies an age of the world, or some eminent period of it.

the age to come.—The latter part of these questions, is thus paraphrased by Dr. Clarke, "and by what signs shall we know when the consummation of the present state of things in this world shall be? and when and by what revolutions the kingdom of the Messiah shall be established."

THE ACTS OF THE APOSTLES.

WE will now examine the conduct of the apostles of the risen Saviour, whom he sent forth (after his resurrection) to teach all nations the principles of his divine doctrines, which they received personally from their Master, under the miraculous influences of the holy spirit, according to his promises whilst in the world. They regularly continue the sacred and mysterious clue, and carry on the original idea, holding up to their numerous followers, the second coming of their glorious restorer and redeemer, as the great object of their hope and joy.

Berennius, the disciple of the famous Episcopius, says, " It is not difficult to gain information of what the disciples understood by the coming of Christ, provided we shall have considered the hope entertained by the Jews respecting the Messiah, which was then generally prevalent, namely, that it was incumbent on him to restore *upon earth,* the fallen kingdom of Israel—to establish the throne of David, so as never again to be shaken—and to bring deliverance to them without exception, from all their enemies.—Hence that speech of the disciples travelling to Emmaus, " but we trusted that it had been him, who should have redeemed Israel."—Wherefore it is true that by the coming of Christ, the

apostles understood nothing else, than the glorious kingdom of the Messiah, to be erected upon earth, as others have also remarked before us.

But it is also elsewhere entitled in the scriptures, "the kingdom of God," concerning which, all the prophets have predicted, and concerning the establishment of which, his disciples asked their master after he was risen from the dead, whether he would at that time restore again the kingdom to Israel.—By the end of the world, (or age) the disciples did not understand the dissolution of the heavens and the earth, but the destruction of the monarchies of the world, which had been first exhibited in a dream to Nebuchadnezzar and afterwards to Daniel—For likewise in Isaiah, lxv. 17, and lxvi. 22, God is introduced speaking thus, of the same periods or times, "behold I create new heavens and a new earth; and the former shall not be remembered, nor come into mind."—But the apostles expected this revolution in the monarchies of the world, according to Daniel's prophecy, ii. 7, would happen at the same time with, (or just before) the second coming of the Messiah, upon whose entrance into his kingdom, he would restore the dominion to Israel.

In these acts of the apostles we are told, that at the ascension of our Lord and Saviour, the highly favored witnesses of the astonishing fact, were staring in amazement and wonder after their ascending Lord, "and looking stedfastly towards heaven, when two men (in appearance) stood by them in white apparel,

and said, ye men of Gallilee, why stand ye gazing up into heaven—this same Jesus who is taken up *from you* into heaven, *shall so come in like manner* as ye have seen him go into heaven.

The Apostles afterwards frequently exhorted their hearers in such language as this, "repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come *from the presence of the Lord*; and he shall send Jesus Christ, who before was preached unto you; whom the heavens must receive, *until the times of the restitution of all things,* which *God hath spoken (or foretold) by the mouths of all his holy prophets since the world began.*" And we find St. Stephen, when speaking of the land of Canaan as promised to Abraham, saying, "and he gave Abraham none inheritance in it, no, not so much as to set his foot on; yet he did promise *that he would give it to him for a possession,* and to his seed after him, when yet he had no child."—Yet in the very next verse he acknowledges that God, at the same time informed Abraham, that his seed should sojourn in a strange land, and that they should bring them into bondage, and intreat them evil four hundred years."—And then he gave them the rite of circumcision, as a seal of this covenant on the part of God, as a confirmation of the solemn promise made to him, and as an encouragement and support to his faith in so distant and future fulfilment. So that Abraham seems to have understood that the fulfilment of the promise was to take place on the resur-

rection of the body after death, as he could not have expected to have lived 400 years, from this time, in the then state of the world.

CORINTHIANS.

THE great apostle Paul when instructing the Corinthians, charged them, "that they should come behind in no (spiritual) gift; *waiting for the coming of our Lord Jesus Christ,*" who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ—and in speaking of his being judged by men, he warns them, "therefore judge nothing *before the time, until the Lord come,* who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart; and *then* shall every man have praise of God." And when he gives them particular directions for partaking of the Lord's supper, he tells them that "as often as they did eat that bread and drink that cup, they did show forth the Lord's death, *till he should come.*"—And in his lecture on the resurrection of the body, he says, "but every man in his own order, Christ the first fruits, afterwards they who are Christ's, *at his coming*—Then cometh the end, or the next great period or era."—The apostle then proceeds to a more explicit account of the process in that day—"Behold! I show you a mystery; we shall not all sleep, but we shall all be changed; in a moment—in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible; and we shall be changed."

EPHESIANS.

THE subject of this epistle did not lead the apostle immediately to speak of this great event, yet he incidentally mentions it, (as he constantly does on every proper occasion,) in the following verse—"God hath raised us up together, and made us sit together in heavenly places in Christ Jesus, that *in the ages to come* he might shew the exceeding riches of his grace in his kindness towards us through Christ Jesus."

PHILIPPIANS.

SO again here, "that I may know him and the power of his resurrection and the fellowship of his sufferings, being made conformable to his death, if by any means I might attain *unto the resurrection of the dead.*" This must mean the first resurrection, over the subjects of which the second death will have no power, for all good and bad will at last be raised to the final judgment.

COLOSSIANS.

THE Colossians are also encouraged by the same great apostle, "that when Christ who is the Christian's life should appear, then they also should appear with him in glory."

THESSALONIANS.

AND in his epistle to the Thessalonians, he commends them "for their faith God-ward, and for their turning from idols to God, and to waiting *for his son from heaven* whom he raised from the dead;" and then asks, "what is his hope or joy, or crown of rejoicing?" He answers his own question, "are not ye, in the presence of our Lord Jesus Christ, *at his coming?*"—He therefore exhorts them "to establish their hearts unblamable in holiness before God even our father, *at the coming of our Lord Jesus Christ with all his saints.*"—He then proceeds to give them further directions for their holy conduct in this life, and informs them that "he would not (amidst their learning how to live here) have them

ignorant concerning their brethren who were asleep, (or had died) that they (by that knowledge) might not sorrow for them, even as for others who have no hope, for if we believe that Jesus died and rose again, *even so* (as certainly and in like manner) *them also who sleep in Jesus, will God bring with him;* for this we say unto you *by the word of the Lord,* that we who are alive and *remain unto the coming of the Lord,* shall not prevent them who are asleep; for *the Lord himself shall descend from heaven with a shout,* with the voice of the arch-angel, and with the trump of God, and *the dead in Christ shall rise first*—then we who are alive and remain, shall be caught up together with them in the clouds, *to meet the Lord in the air;* and so, or then, shall we ever be with the Lord: wherefore (or on this account) comfort one another with these words"—But of (these) times and seasons, he supposes that he had no need to write, "as the brethren knew perfectly as they had been before instructed fully, that *the day of the Lord* would come as a thief in the night; and he most devoutly prays to God, that their whole spirit, and soul and body might be preserved blameless *until the coming of our Lord Jesus Christ.*"

And when the Thessalonians appeared to be distressed by the various persecutions of their enemies, in which they had discovered great patience and resignation, he comforts them with the same language; "and as to you who are troubled, you shall rest with us, when the Lord Jesus shall be revealed from

heaven with his mighty angels in flaming fire, taking vengeance on them who know not God, and who obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, *when he shall come to be glorified in his saints, and to be admired in all them who believe.*"

He then proceeds to exhort the brethren "*by the coming of the Lord Jesus Christ,* that they would not be shaken in their minds, or be troubled, as if the day of the Lord was at hand: he begs that they would not be deceived by any means, for that day should not come until there should first come a falling

* The flood of infidelity that is prevailing throughout Europe, as well as other parts of the world, may justly be considered as a manifest fulfilment of the prophetic declarations of the apostles of Christ, and one of the alarming signs of the times.—Germany, which was the principal seat of the reformation, has sorely experienced the truth of this prediction. By means of the illuminati and other vain pretenders to philosophy, she has lost much of her taste and relish for those divine truths that so eminently adorned her great men for two centuries, and for the support of which, so many have laid down their lives.—"There still are some respectable divines in Germany; but the principles of Eickhorn of Gottingen, with respect to the old testament, which together with Geddes (of Great Britain) his works on the same subject, are gaining fast ground—I will not assert that Eickhorn by lessening the authority of the old testament, meant to undermine that of the new. But I am fully persuaded and, will positively assert, that if he had that design, he could not possibly have made use of more successful means. Indeed among the most respectable of

away,* (of professors) and the man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that as God, he sitteth in the temple of God, shewing himself that he is God."

the clergy whom I have seen and heard of, the divine authority and positive institutions of the gospel seem to be entirely left out of the question; and we have instead of the doctrines and precepts of Jesus Christ, elegant dissertations on the beauty of virtue; lofty declamations on humanity, and against the present war with France; and sublime attempts to account for every thing, not by appealing to the Creator, but by abstract reasoning.—But these writings are so extensive and uniformly dangerous that the consequences to the public must be the same, and therefore it is most devoutly to be wished that all the real lovers, and true philosophers of Germany, would follow the example of Genz, and some few others; and unite in stemming the torrent of false philosophy and revolutionary politics."—Anti. Jac. Rev. vi. vol. 571-578.

TIMOTHY.

ST. PAUL chargeth Timothy, "before God and the Lord Jesus, who shall judge the quick and the dead, *at his appearing in his kingdom,* that he should keep the commandment that he had given him, without spot and unrebukable, *until the appearing of our Lord Jesus Christ,* who in his times, he shall show, who is the blessed and only potentate, the king of kings and Lord of Lords."—He says that "I have fought a good fight—I have finished my course—I have kept the faith, and henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me *at that day,* and not to me only, but unto all them also, who love his appearing," and formally concludes his exhortation, "to the end that his heart might be established unblamable in holiness before God, even our Father, *at the coming of our Lord Jesus Christ with all his saints.*"

TITUS.

THE same apostle asserts, in this epistle to Titus, " that the grace of God has appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking *for that blessed hope and the glorious appearing of the great God even our Saviour Jesus Christ.*"

HEBREWS.

IN the epistle to the Hebrews, the apostle takes up the principle at large, and connecting the Old and New Testament together, shows it to be the life and spirit of both dispensations, or rather that they were but one dispensation under different modifications, to suit the different advancements and progress of the main object.

He encourages the suffering disciples among the Hebrews, by shewing in a convincing manner the inefficiency and weakness of the law, sacrifices, and the all-sufficiency of the sacrifice of Christ himself to

take away sin and perfect them in holiness.—He beseeches them not to suffer their afflictions so to work, as to lead them to cast away their confidence and hope, " for they had need of patience," which was to be supported and kept up by the assurance, that after having by their sufferings and patience done the will of God, " they should inherit the promises"—and he exhorts to great additional comfort arising from the certainty of these promises, " for yet a little while, and he that *is certainly to come* (to your relief and everlasting joy) *will come, and will not tarry.*" —And he concludes by assuring them that it is by this faith and hope *of his speedily coming*, that they were to live from day to day—he then assures them that this faith will be to them the very substance of the things they hoped for, and the evidence of the things they could not at present see—he then proves it by the example of all the old patriarchs.

But the apostle well knew that he was writing to those who had been already instructed in, and were practising on this general doctrine. That they would fully understand him, although he did not enter into the minutia of the circumstances attending the important facts he was writing on; which might have given great and unnecessary umbrage to the Roman government, especially if it had been convinced that the christians had expected to possess a kingdom of righteousness under Jesus Christ in the land of Judea, to the exclusion of every other power and kingdom of the world.

He therefore contents himself with tracing the effects of the faith in this promise of the Messiah (under whom at his second coming, Abraham, Isaac and Jacob should inherit the glorious land) as it particularly shone forth in the conduct of those ancient heroes of the old testament, to whom he specially refers.—These had the glimmering light of the great and mysterious truth revealed to them in different ways, but which, however obscure, were sufficient to exercise and prove their victorious faith in that God who had promised and could not deceive.

He mentions Abel, Enoch, Noah, Abraham and others; and then shows what God had specially promised to Israel, and the happy consequences that would ensue therefrom: "for this is the covenant that I will make with the house of Israel *after those days* saith the Lord: I will put my laws into their mind and write them in their hearts, and I will be to them a God, and they shall be to me a people: for these (Abel, Enoch, &c.) all died in the faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them.—By faith Abraham offered up Isaac; accounting that God was able to raise him up, *even from the dead,* from whence he received him *in a figure:*" that is, by binding Isaac and laying him on the altar, and being prevented from killing him, when he was delivered by the angel and restored to the embraces of a fond father, he was taught the resurrection from the dead to inherit the promises—" and these also,

having obtained a good report through faith, received not the promises," and the reason is plainly given, that "God having foreseen some better thing for us, that they without us should not be made perfect:" that is, God in his infinite wisdom has so ordered the progressive nature of the redemption of man, and the perfection of the glory of the redeemer's kingdom, as to draw the fulfillment of his gracious promises to his people, in their full extent, to a centre. That this should take place at the second coming of the Lord Jesus in glory, when all his people together ancient and modern, Jew and Gentile, bond and free, should be perfected together as one body, and enjoy the full fruition of their faith and hope, both temporally and spiritually, under the now glorified first fruits of the resurrection, even Christ their head, that where he is, they also may literally be. Therefore it is, that the apostle proceeds, in the joy of the blessed prospect, "but ye are come to mount Zion and unto *the city of the living God, the heavenly Jerusalem,* and to an innumerable company of angels; to the general assembly and church of the first born, who are written (or enrolled) in heaven; and to Jesus the mediator of the new covenant—whose voice then (at the giving of the law) shook the earth; but now he hath promised saying, yet once more, I shake not the earth only, but also the heavens.—Wherefore we receiving a kingdom that cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear.—For here we have no continuing

city, but we seek one to come."—As much as if he had said, these ancient witnesses for God, whose faith thus enabled them to rejoice and overcome, though at such a distance from the fulfilment of their hope, all died merely enjoying the truth of God's promises in expectation. They saw them but afar off, and knowing they were to wait for the actual possession, till in the revolution of time, it should please God to bring us forward to join the happy throng, and be perfected all together; for without us the church of God could not be complete, being an universal church consisting of both Jew and Gentile. —But you beloved in the Lord, have been highly favored in not having these difficulties to trouble you; as you enjoy a greater degree of knowledge, and see more of the goodness of God towards his fallen creatures, for ye will not be so long delayed, being already blessed by the first coming of our Lord and Saviour, and his divine teachings and example, with the gift of the holy spirit sent down into your hearts. Through him, the nature and effect of these promises of God, so inexplicable to the fathers, have been thus clearly revealed, attended with such full and certain evidence of the power and grace of the Redeemer. In this way you may be said already to have "come to mount Zion" which is to be the seat of our great Immanuel, in the city of the living God, Jerusalem, which he chose of old as his inheritance, or Salem now the city of righteousness and peace, "a heavenly city," where among other peculiar blessings, we shall

again enjoy a free intercommunion with the angels of God, together with a general assembly of our brethren the saints of God who have thus died in the faith, and who the Lord shall bring with him, their names being enrolled in heaven. But above all, you will have the personal presence of Jesus the mediator of the new covenant, whose voice, at his second coming, in proof of his power and glory (as it did at the giving of the law on mount Horeb) will destroy all the governments, or political powers of the earth, with their ecclesiastical jurisdictions over the souls of men. Then you who have been so despised and persecuted shall receive a kingdom that can never be moved or taken from you.—Under this glorious prospect, then, let these considerations animate you to diligence, activity and zeal in the cause of our common Lord—although here at present we have no abiding city, but are reviled and driven from place to place, often not knowing where to lay our heads, yet we know that we have one in certain expectation, and which we shall assuredly possess in due time, if we hold out to the end.

JAMES.

THE apostle James also exhorts, "be patient, therefore, brethren unto the coming of the Lord—Be ye also patient, establish your hearts, for the coming of the Lord draweth nigh."

PETER.

PETER, that chief of the apostles, and one of those who had seen our Lord in glory when he was on the mount, addresses those to whom he writes, as persons kept by the power of God through faith, unto a salvation ready to be revealed in the last time—that the trial of their faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor and glory, at *the appearing of Jesus Christ,*—and he exhorts them to gird up the loins of their minds, to be sober, and hope to the end, for the grace that is to be brought unto them at the *revelation of Jesus Christ.*—And that they should not think it strange concerning the fiery trial which was to try them, as though some strange thing happened unto them, but that they should rejoice inasmuch as they were partakers of Christ's sufferings; that *when his glory should be revealed,* they might be glad with exceeding joy—for when their chief shepherd shall appear they should receive a crown of glory that fadeth not away.—He then exhorts the elders among them, and claims the character of being also an elder and a witness of the sufferings of Christ, "and *also a partaker of the glory that shall be revealed*"—hereby declaring his confidence that he should come with Christ, and be a sharer in his glory—and he further assures them,

"that when the chief shepherd should appear, they (the Elders) should also receive a crown of glory that should not fade away."

In his second epistle, he prefaces his doctrines with an assurance "that he had not followed cunningly devised fables, when he had made known, *the power and coming of the Lord Jesus*, he having been an eye witness of his majesty." He then solemnly warns the churches, and declares that he writes his second epistle to stir up their pure minds to remember the words which had before been spoken by the holy prophets; and had been expressly commended by him, and the rest of the apostles of the Lord and Saviour relative to the great event of his second coming in glory; —assuring them that in the last days, before "the advent he had referred to should take place, there should arise scoffers walking after their own lusts and saying where is the *promise of his coming*, for since the fathers have fallen asleep, all things continue as they were from the beginning of the creation; for this they are *willingly* ignorant of, that by the *word of God* the heavens were of old and the earth standing out of the water and in the water, (or in other words, that Jesus Christ, the word, or *logos*, created the heavens, earth and seas) whereby the world that then was, being overflowed with water, perished (that is, by means of the seas and the waters above in clouds, &c. and the then position of the earth, the inhabitants all perished) but the heavens and the earth which are now, by the same word (or logos) are kept in store, reserved unto fire against (or after) the day of judgment and per-

dition of ungodly men," that is, as the flood destroyed all the ungodly inhabitants then upon the earth, and changed its form and appearance from what it was before; so the fire to which it is reserved, will in like manner destroy and consume all the ungodly who shall remain to the end of the judgment day, and purify and change the face of the earth so as to become an habitation of holiness and righteousness forever.

But the apostle having thus accidentally mentioned the day of judgment, seems to fear that the church might misapprehend him as some of the members had done his brother Paul, and construe the day of judgment he spoke of, as meaning the space of a common day, he therefore removes all doubt of his meaning by a clear explanation. Although it was usual with the Jews to describe a definite time, though a long space, by the term *day;* as the forty years passing through the wilderness in Psalms, xcv. 8. is called a day—so also in Hebrews, iii. 8. The seventy years captivity is called a day, in almost all the prophets, and particularly Deut. xxxii. 35. The life of man is called a day in Heb. iii. 13. and in the last words of the 2d epistle of Peter, translated in our version, *both now and evermore,* in the Greek and Latin, is *dies eternitatis,* the day of eternity.—The whole time of Christ's first coming is called *a day,* John, xvi. 26. 2d Cor. vi. 2.

The apostle however guards carefully against the supposition that he meant a single day in common acceptation, by assuring them that it was not his mean-

ing; "but beloved, says he, be not ignorant of this one thing, that a day with the Lord (of which I have now been speaking) is a thousand years (as it should be rendered) and a thousand years is (meant by) one day,"* that is, it is so to be understood in the declaration I have been making to you, or in the prophetic communication made to me by the spirit of God.—"But this day of the Lord (by which expression the Jews always understood, the coming of the Messiah) will come as a thief in the night, in (or after) which the heavens shall pass away with a great noise, and the elements shall melt with a fervent heat; the earth also and the works that are therein shall be burned up: seeing then that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness, *looking for and hasting unto the coming of the day of God,* wherein the heavens being on fire shall be dissolved and the elements shall melt with fervent heat."—Whatever secondary and very future signification this very awful description may have, yet in the first instance as relating to the second coming of Christ, it is, as if the apostle had said, all the religious and political governments and powers on

* May not this throw some light on the account of the fall, given in Genesis?—If a day with the Lord, or in the language of divine communication, is a thousand years, then the sentence on Adam was literally executed—"in the day thou eatest thereof, thou shalt surely die"—now it is well known, that neither Adam or any of his posterity ever lived to the age of one thousand years.—Justin Martyr seems to have had this idea of the words.

earth inconsistent with the reign of Jesus Christ on earth, shall be dissolved, as metal is dissolved by fire, and done away; when the confusion and distress of nations shall be so great, that the universal destruction of men and things, may be compared to metal, melting in a furnace by a fervent heat; but notwithstanding this fiery trial, be ye not discouraged as the consequences will be glorious to you, for "nevertheless we *according to his promise* look for new heavens and a new earth, wherein dwelleth righteousness:" that is, a new and glorious state of things, and the renovation of the earth and the governments of the world, by which the powers and authorities exercised therein under the Lord Jesus Christ, shall be directed and executed on principles of perfect righteousness.*

* Mr Mede observes on the verses following:—"Wherefore beloved, seeing that ye look for such things at his coming, be diligent that ye may be found of him in peace, without spot and blameless; and account the long suffering of God, in the delay thereof, to be for salvation. Even as our beloved brother Paul, (one of the apostles of our Lord, who confirmeth these words of the holy prophets, Isaiah, lx. 20, 21, lxv. 17, lxvi. 22.) according to the wisdom given unto him, hath written unto you; enforcing the like exhortations unto holiness of life, from this our faith and expectation of the Lord Jesus his appearing to judgment, which we now make known unto you, namely in Hebrew, xii. 14, 28, 29—Also in all his epistles speaking in them of these things, (Rom ii. 4, to vii. 1 Cor. iii. 20, &c. Coloss. iii. 4, 5, 1 Thess. ii. 12. iii. 13. v. 23. 2 Thess. i. 8. 1 Tim. vi. 14, 15. Titus, ii. 12, 13.)—Amongst which things concerning the 2d coming of Christ, are some things hard to be

JUDE.

JUDE tells us that Enoch *also,* the seventh from Adam, in that early day, had foretold this great and awful period, which so substantially occupied the faith and hope of God's people, saying, "*behold the Lord cometh with ten thousand of his saints,* to execute judgment upon all and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

conceived, which those who are unlearned and not well settled in the faith, like unto these scoffers, stumble at, as they do at the other scriptures, taking occasion thereby to stagger and doubt of the truth of God; so perverting the scriptures from their right end, by making them the means of your destruction, which were given by God as a means whereby they might believe and be saved."

THE APOCALYPSE OF JOHN.

THE beloved disciple John (of whom it should be specially remarked, that he lived, and wrote his revelation, after the destruction of Jerusalem many years, and therefore, however the other apostles might have done, could have no reference to that event in his predictions) introduces this revelation as having been given by God to Jesus Christ as the great head of his church for the instruction of his servants. That Jesus Christ had signified it by his angel to his servant John, being that disciple who had in the days of his flesh, been honored by leaning on his Lord's bosom, as a mark of his love and confidence. John himself fixes this fact in his outset or preface. His great modesty forbade his saying that it was that John known by the appellation of the beloved disciple, but he expressly declares it was that John "who had borne *record of the word of God.*" This the beloved disciple had done in a very special manner in his gospel, beginning with that divine sentence, "In the beginning was the word," &c. and also "the testimony of Jesus Christ and of all things that he had seen; which John had also done in the same gospel. He then pronounces a solemn benediction on all those who should read or hear the words of the prophecy he was about to relate, and especially on those who should keep them, the time being at

hand. Even at the first mention of this joyful communication, being full of the delightful prospect and rejoicing in an event, which was all his hope and all his desire, he cannot refrain from glorying in the blessed subject, although his whole design was to show every previous step, as well as the particulars in detail, attending the final execution of so great and solemn a reality.—He addresses himself to the churches thus, "John to the seven churches which are in Asia. Grace be unto you from him, who is, and who was, and *who is to come*; and from Jesus Christ who is the faithful witness, and the first begotten from the dead; and the *prince of the kings of the earth.* Behold he cometh with clouds; (that is, great power and glory) *and every eye shall see him*; and *they also who pierced him*; and *all kindreds of the earth* shall wail because of him; even so amen. I am alpha and omega, the beginning and the ending, saith the Lord, who is, and who was and *who is to come*, the *almighty.*" Thus three times in five verses does he repeat the blessed event of Christ's future coming—and in his address to the church at Thyatira, the beloved apostle represents Jesus Christ as urging that church, "but that which ye have already, hold fast, *till I come*; and he who overcometh and keepeth my words unto the end, to him *will I give power over the nations, and he shall rule them with a rod (or sword) of iron.*"

After this, he saw a door opened in Heaven, and heard a voice like a trumpet, talking with him and say-

ing, "Come up hither, and I will shew thee things which must be hereafter." He then describes a magnificent throne in Heaven, around which and among others, were twenty-four elders cloathed in white raiment, and they had on their heads crowns of gold; and four living creatures (or beasts) each having six wings about him, and they were full of eyes before and behind. And they rested not day or night, saying "*holy, holy, holy, Lord God Almighty, who was, and is, and is to come.*" And at the same time "the four and twenty elders fell down before him who sat on the throne and worshipped him who liveth forever and ever, and cast their crowns before the throne saying, "thou art worthy O Lord! to receive glory and honor and power *for thou hast created all things, and for thy pleasure they are and were created.*"*

* This representation is taken from the tabernacle or temple. The throne here being set in Heaven, is from the temple or tabernacle with the Jewish high-priest thereon, as it will answer to both; the twenty-four seats with the twenty-four elders, were taken from the same circumstance of the Jewish sanhedrim. The seven lamps burning before the throne, from the candlesticks of seven lamps in the temple. The sea of glass from the great laver in Solomon's Temple, though that was made of brass, but it is remarkable that the one in the tabernacle, is said to have been made of the looking glasses of the women attending at the door of the tabernacle, Exod. xxxviii. 8. The four living creatures, or beasts, were the four standards of Israel—that of a lion, a bullock, an eagle and a man, representing the whole congregation of the faithful. In Ezek. xliii. 7, God says, "The place of my throne and the place of the steps of my feet, where I dwell in the midst of the children of Israel forever," &c. The elders

Here the elders are the only order representing the rulers of the church, mentioned; for the beasts or living creatures, were the four standards of Israel and represented the whole congregation of the saints—when he comes to the xith chapter, he gives an epitome of the whole drama, and after shewing what would take place, when the witnesses were about to finish their testimony, he declares the second woe to be past and the third woe to be coming quickly, when the seventh angel should sound, and the kingdoms of this world, were to become the kingdoms of our Lord and his Christ, and he should reign forever and ever. "And the four and twenty elders worshipped God saying, we give thee thanks, O Lord God Almighty, *who art, and was and art to come*, because thou hast taken to thee *thy great power and hast reigned*. And the nations were angry and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst *give reward unto thy servants the prophets, and to the saints and those who fear thy name small and great*; *and shouldst destroy them who destroy the earth*."

In the xth chapter, John describes the seven thunders as uttering their voices on the cry of the angel, but he is forbidden to write what he had heard, because he swears by him who liveth forever, that the

were cloathed in white raiment from the custom of clothing those who were admitted, from their genealogies and perfection of body, unto the court of the priests, and so choosing them into the order of priest-hood. Mamonides in Messih. Lib. 8, ch. 6, & 11th.

time was not yet come for their accomplishment. But so much he assures the churches, that in the days of the voice of the seventh angel, when he shall begin to sound the mystery of God (or the one thousand years of Christ's reign on earth, being the great event, to which the scriptures of both old and new testaments tended) should be fulfilled or brought to light and explained, as he had already declared by his prophets, to wit, David, Daniel, Isaiah, Jeremiah, and Zachariah; by which "he supplieth the course of the trumpet sound, which was to be deferred with an oath, wherein the event of the trumpet is shewed at least in general, to wit, that it should come to pass, when that angel should sound, when the Roman beast being destroyed and the time of the last head being come to an end, the mystery of God shall be finished—for so long ago, it was foretold by Daniel, that the fourth beast being slain, the king of saints should rule through the whole world, and with it, that glorious promise of restoring Israel should be fulfilled. (ch. xii.) But that this kingdom, is that, which he called *the finishing the mystery of God*, the acclamations subjoined to the same trumpet afterwards sounding, suffereth us not to doubt. The kingdoms of this world are become our Lord's and his Christ's, and he shall reign forever more. It is a wonder that there are any who should understand it otherwise. Therefore that time, of which the angel here sweareth, that is not yet, cannot be any other than, either the times of the four monarchies universally, or of the last kingdom particularly, that is the Roman, to wit,

the last period of a time, times and an half a time. Since the same which here, with John is said shall be, when time shall be no more; with Daniel was shewed should be, when that period of the last times shall be accomplished, so that this consummation of the mystery of God (or the kingdom of Christ in this world) is the matter of the seventh trumpet, to which are added, as companions, seven thunders."*

John then, after repeating the new song, sung by the four beasts and four and twenty elders, or the whole congregation both clergy and laity, reciting their redemption, from every tongue, nation and language, adds, "and has made us unto our God, kings and priests, and *we shall reign upon the earth.*" Here then were the redeemed around the throne in Heaven, praising the Lamb and enumerating all the blessings they were advanced to, by the redeeming love of the Saviour, among which not the least is, that they were *to reign with him again on earth*; which is not likely otherwise to be, than by coming with him, when he shall come in his own glory and the glory of the father, and they become partakers in the first resurrection, and over whom the second death will have no power. See the whole 5th chapter of Revelation.

This divine evangelist then proceeds to give an accurate account of his vision, and towards the end of it, plainly narrates the amazing and stupendous issue of six thousand years preparative labor and sufferings,

* Mede, Edit. 476, fol.

and then adds, "and I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand—and he laid hold on the dragon, that old serpent, which is the devil and satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, *till the thousand years should be fulfilled, and after that he must be loosed for a little season.* And I saw thrones, and they sat upon them, and judgment was given unto them: (these are almost the express words of Daniel, on a like occasion) and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and who had not worshipped the beast, neither his image; neither had received his mark upon their foreheads, or in their hands, *and they lived and reigned with Christ a thousand years.*" This *living and reigning*, mentioned with such emphasis, must be in a different state, from that in which the apostle saw them—otherwise it could not be confined to a thousand years, for they will live with Christ forever and ever.—This is rendered more evident, from the following sentence, wherein the state of the rest of the dead are opposed to them—"but the rest of the dead, *lived not again*, until the thousand years were finished: this is the first resurrection: blessed and holy is he who hath part in the first resurrection, on him shall the second death have no power, but *they shall be priests of God and of Christ*, and shall reign with him *a thou-*

sand years. And I saw a *new heaven and a new earth,* for the first heaven and the first earth were passed away, and there was no more sea; that is, an entire new state of things, with regard to the civil and religious governments of the world, had commenced upon the ruin and entire destruction of the present powers and dominions of this world; and there was no more sea,—no more confusion and struggles for conquest and power, but all was harmony and peace."

"And I John saw the holy city, the *new* Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband." Jerusalem is to be rebuilt and inhabited again, and that on a new plan complete in all its parts, perfectly to answer as the seat of the great king, and the metropolis of the kingdom of God.*—"And I heard a great voice out of heaven, saying, behold! the tabernacle of God *is with men, and God will dwell with them,* and they shall be his people, and God himself shall be with them and be their God—And God shall wipe away all tears from their eyes; and there shall be no more death, (to them) neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away."—This cannot be applicable

* It is not the ancient city of Jerusalem which is barely to be rebuilt and inhabited as formerly, but it is to be different in its nature and constitution, fitted for the habitation of those who have received the blessedness of the first resurrection and over whom the second death will have no power. It is described as a "*new Jerusalem, even coming down from God out of heaven.*"

to the souls of the just in heaven: for then there could be no propriety in the exclamation, as at some event extraordinary and unexpected in its nature and effects —In heaven God has always in a peculiar manner, dwelt with the inhabitants thereof and been their God —the apostle proceeds, " and He that sat on the throne said, behold! I make all things new." Here is an explicit declaration of the thorough change in the state of things on the earth, and of the commencement of a new and extraordinary period—" and he said unto me write: for these words are true and faithful; and he said unto me, it is done, I am alpha and omega—the beginning and the end.—He who overcometh shall inherit all things, and I will be his God and he shall be my son."

John seems to be swallowed up with the greatness of his subject, and goes on to represent himself as " being carried by the spirit into an high mountain, and seeing the new Jerusalem," which he describes with great particularity, he adds, " I saw no temple therein, for the Lord God Almighty and the Lamb, are the temple of it:—and the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof, (prefigured by the glory of the shechinah of old in the temple) and *the nations of them who are saved*, shall walk in the light of it, and *the kings of the earth* do bring their glory and honor into it; and the gates of it, shall not be shut at all by day, for there shall be no night there; *and they shall*

bring the glory and honor of the nations into it; and there shall in no wise enter into it, any thing that defileth or worketh abomination, or a lie; but they who are written in the Lamb's book of life—behold! I *come quickly*—I am alpha and omega, the beginning and the end—the first and the last—and the spirit and the bride say come—and let him who heareth say come—and let him who is athirst come—and whosoever will, let him take of the water of life freely—He who testified these things, said surely I come quickly—amen! even so come Lord Jesus!"

This magnificent description, is expressive of the personal presence of the sacred humanity of the Logos, or the Lamb, as the king and the priest of his people, residing there; of course the citizens of the new Jerusalem, will want no other king or ruler but the sacred Logos, and those who he appoints under him—they will need no other priest or teacher—They cannot want any temple, for the Lord God Almighty and the Lamb, are present with them and will constantly and immediately receive their continual homage and praise, without the intervention of symbols or figures, in some measure resembling, but in a more glorious manner, the presence of God with Moses in the tabernacle in the wilderness—all will be perfect security, concord and peace, there can then be no necessity for artificial defence, and perfect love will cast out all fear. The nations of the earth will be so highly blessed, by the divine influence, instructions and example, and enjoying all the effects of

righteousness and true holiness, will delight to unite in the pure, spiritual worship of the place, and in giving glory and honor to the king who ruleth in Zion.—Nothing will enter there, that is sinful or unholy, as all the inhabitants are written in the Lamb's book of life.

The whole of this account of what the highly-favored apostle saw and heard, seems to end in a very solemn injunction to all the servants of Jesus Christ, to unite in the most constant, ardent and devout supplications and prayers for the speedy coming of this all-important event, which appears to be the great object and end of the dispensations of God's providence during six thousand years.

We are thereby taught the propriety of an entire resignation to the awful effects of the just judgments of God, against the prevailing sins of the nations of the earth, which will precede that great and dreadful day of the Lord; as well as urged to pray for it, by the example of Christ himself, who says, " behold I come quickly"—of the holy spirit of God and the bride, the church, who unite in the earnest request; —and the divine apostle himself, whose ardent spirit joins his hearty assent, on a repetition, that Jesus Christ who testified these things to his churches, said, " surely or verily I come quickly"—not I shall come, but am now in the act of coming—preparing the way for it; he then concludes with this earnest ejaculation; " Amen! even so come Lord Jesus"—as if he had said, notwithstanding all this

distress and misery that must come on the ungodly, before the nations of the earth can be thoroughly purged, and the glorious kingdom of the Messiah be completely established, yet I do most sincerely pray, that thou wouldst thus come quickly, as thou hast said, that a speedy end may be put to all moral evil, and the knowledge of God cover the earth as the waters cover the seas; to which every real christian, when in the exercise of a lively faith, will also add his hearty "amen! and even so come Lord Jesus!"

INFERENCE

FROM WHAT HAS BEEN SAID.

HAVING thus, in as brief a manner as the subject would admit, taken a general view of the scripture testimony, as contained in the old and new testaments, to this essential doctrine of the christian revelation; and attended to the many uniform prophetic declarations concerning it, as the grand leading event on which all the rest depend; holding it up as the chief object of our faith and hope, we are prepared to draw the natural conclusion, that Jesus Christ, the same yesterday, to day and forever, has been the great subject of all the revelations, made by God to his people from the beginning of the world; and that all the provisions for the general instruction and support of the church and people of God, during their pilgrimage in this world, have tended to the same end, as clearly appears from the nature and complection of the whole taken together. It is now pretty generally agreed, that, the very particular and express communication of things that were certainly to come to pass, supernaturally made to the beloved disciple John, when under a cruel and severe banishment to the desert island of Patmos, was made, and ordered to be written for the support and comfort of the servants of Jesus Christ, during the fiery trials

they were to undergo for almost two thousand years. In these, their faith without such revelation, would have been more exposed, and put to a severer test, than was compatible with human strength. And although this prophecy or vision of St. John, has been in some measure a sealed book for ages past, as to times and seasons predicted in it, yet it has answered the original design, by affording the most strengthening and lively encouragement and consolation to the faithful martyrs and servants of Jesus Christ, in their extreme sufferings and persecutions, since he has left this earth, in having revealed positively and minutely, the different states of the church during this gloomy period, also the final and joyful victory of the lamb, that was slain from the foundation of the world, together with the glorious state of his bride, the church triumphant, at his second advent in glory; when he shall come attended by his holy angels, and all those his saints who have suffered for his name's sake.

In the delivery of the prophecies relating to the church, as recorded by Daniel, the command is expressly made to him, that they should be sealed up, (that is, not made known) *till the time* of the end, which has already appeared to mean the end of the fourth or Roman government.*—Indeed the nature

* Mr Lowth on the xiii. 4. Daniel, says, " to shut up a book and to seal it, is the same with concealing the sense of it—and the same reason is assigned in both places, for this command, viz. because there would be a long interval of time be-

of the prophecies relative to the suffering state of the church, rendered this in a great measure necessary: 1st to keep up the expectation and support the hopes of God's people, without disappointing the one, by the distance of the objects referred to, in a human view; or exposing the other unnecessarily, to the contumely and reproach of their own cruel and inveterate enemies—2dly to keep the opposers of God's people in the dark, as to the principal object of the faith of the church, and the certainty of the times of their accomplishment, that seeing, they should see and not perceive; and hearing, they should hear and not understand.—Hereby all attempts to prevent their fulfilment might be rendered nugatory, by which the faithful might have been exposed to greater trials and sufferings during the necessary progress of the events, thus foretold—3dly to exercise and improve the faith of the members of the church militant,

tween the date of the prophecy and the final accomplishment—but the nearer that time approached, the more light should men have for understanding the prophecy itself, as is implied in the following words: "many shall run to and fro, and knowledge shall be increased," that is, many shall be inquisitive after truth, and keep correspondence with others for their better information; and the gradual completion of this, and other prophecies, shall direct observing readers to form a judgment concerning those particulars which are yet to be fulfilled.

The xii. 4, of Daniel, is thus translated in the Morsels of Criticism as being more literal than our version, "seal the book, even till the time of the completion; till many shall instruct, and knowledge shall abound."

and to keep them employed in searching the scriptures, and learning the mind of the spirit of God, by whom they were to be conducted through the wilderness of this world to the heavenly Canaan, which shall be consummated at the victorious appearance of their Lord and Saviour in glory.

But when the time of the end should draw nigh, that is, the decline and downfal of the fourth or Roman government, which is also called the latter time —the last times—being the last monarch or government revealed to Nebuchadnezzar, then the spirit of God changes the language, and positively asserts by way of encouragement to the servants of God, "none of the wicked shall understand, but the wise *shall* understand."

Mr Thomas Parker, a divine of New-England, who wrote a treatise on Daniel's prophecy, about 150 years ago, says, "those mysteries, (especially those about the times of Anti-Christ) God intended to conceal and hide for a certain time, and only to reveal the same in the last times. Unto this place our Saviour seems to have respect when he saith, that no man knoweth the day and hour, no not even the angels in heaven, but the Father only. See also Acts i ch. 7th verse. Wherefore Chirst exhorted that age, that they would be watchful because they knew not the time of the end, forasmuch as it was to be hidden from those ages, lest the long distance of time being known, should hinder the duty of watchfulness. But in the time of the end, it seemeth it is to

be revealed, not unto the world, on whom the end shall come as a thief in the night, *especially at the last end of the last times;* but unto the saints, unto those who are genuine christians and honest inquirers after truth."*

If Daniel was accepted of God, in his earnest seeking and prayer for, or on account of the captivity of his people; and God as an additional reward to his piety

* The sense in which the apostles apprehended and employed the term, "*the last times,*" is not altogether free from ambiguity. A comparison of the accounts delivered by the respective evangelists induce a belief that the destruction of Jerusalem and the days immediately preceding it, were intended by Christ as typical, in their circumstances and character of his second coming; and that by a mysterious phraseology, neither unusual nor improper in matters of prophecy, the predictions of the one were involved in those of the other—supposing, therefore, the apostles to have borrowed from their divine master, the intelligence they possessed on this important subject, it will cease to be surprising, that after his example, they should have blended and complicated the two distant visitations in one and the same prediction. Nor does it appear necessary, from the nature or design of prophecy, that even those who are made the instruments of delivering it, should apprehend the full and distinct application of all its parts. It is sufficient (it should seem) for the integrity and propriety of their character, as well as for the faithful discharge of their mission, that their minds should be elevated to a tone corresponding with the dignity of their subject; and that they understood so much of the events themselves as might render them subservient to the schemes of that providence whose ministering spirits they were."

Owen's christian monitor, page 2.

was pleased to show it, by revealing to him the states of his church for thousands of years then to come, when he sought not for it; why may not *we* have holy boldness and confidence before him, on whom the fulness of time, or the time of the end is beginning to come.

St. John introduces his apocalypse, with these emphatical words, " blessed is he who readeth, (it must be with understanding and application) and they who hear the words of this prophecy, and keep those things which are written therein, for the time is at hand;" and he adds in his address to the seven churches of Asia, this strong sentence, " he who hath an ear, let him hear what the spirit saith unto the churches." Why, or for what reason, should the church of God read and hear, if it was not to understand? How was any one to be blessed, if this book was not to be understood? It surely was intended, that the faithful believer should thereby gain knowledge of the Omniscience, care and protection of Jesus Christ, the faithful witness, to all who should suffer in his cause, as well as have confidence in the promises of his word.—John repeats this summons to the churches six times during this address, " he that hath an ear, let him hear what the spirit saith unto the churches; and afterwards in the xxii. 6. proceeds to tell us the words of the angel, " and he said unto me, these sayings are faithful and true; and the Lord God of the holy prophets sent his angel to show unto his servants the things that must

shortly be done: behold! I come quickly, blessed is he who *keepeth the sayings* of the prophecy of this book, *for the time is at hand.*" Add to this, the words of our blessed Lord himself, "and there shall be signs in the sun, and in the moon, and in the stars, (or among the kings, queens and nobles of Europe) and upōn the earth distress of nations with perplexity; the sea and the waves roaring, (or wars, anarchy and confusion, with great commotion and distress among the common people)—men's hearts failing them for fear, and *for looking after those things* which are coming on the earth; for the powers of heaven (or the political and religious constitutions of the nations) shall be shaken. Watch, therefore, for ye know not what hour your Lord will come—therefore, be ye also ready, for in such an hour as ye think not, the son of man cometh;" and when these things *begin to come to pass,* then look up, and lift up your heads, for your redemption draweth nigh; and he spake to them a parable; behold the fig-tree, and all the trees; when they now shoot forth, you see and know of your ownselves, that summer is nigh at hand; *so likewise,* when ye see these things come to pass, *know ye* that the kingdom of God is nigh at hand.*

If then the servants of Jesus Christ, are to keep the sayings of the prophecy of this book, and the things that are written therein,—to hear what the spirit saith to the churches—to look up—to watch—

* Luke, xxi. 25, to 35.

to be ready for the event—to lift up their heads, when these things begin to come to pass, and to rejoice, knowing that their redemption draweth nigh; it must be from the knowledge, not of the day or the year when their Lord shall appear, but when these things begin to come to pass; that is, when they perceive signs in the sun, and in the moon, and in the stars, (that is, among the nations of Europe) and upon the earth, or among the people at large, or the distress of nations with perplexity, the sea and the waves roaring, &c.—This knowledge can only be obtained by a careful and attentive examination of the scriptures, searching therein with the same avidity and earnestness, which men use in digging and searching for hidden treasures, and comparing the historic facts that happen in the world, with them, and at the same time, watching the providences of God as the peculiar directory in this great event*—Thus must we endeavor to hear and understand, what the spirit hath said unto the churches,† and which has been written for our instruction; at least so far as respects the main design and end of them, the second advent of our Lord in glory.

* It is "by tracing our knowledge of the divine will through a series of consistent prophecies, instructions and records, that faith, reason and history will unite to form that triple cord which shall never be broken from the anchor of our christian hope." Kett.

† In the text it is "saith unto the churches," and by being thus put in the present tense may mean, what the spirit continually saith unto the churches, as if he was always inculcating it on them.

By these means, we may expect to honor God in the world, and become really, and essentially useful to our generation.—Hear the gracious invitation and encouragement given in Isaiah, xlv. 11. " Thus saith the Lord, the holy one of Israel and his maker, ask me of things to come, concerning my sons, and concerning the works of mine hands command ye me;" and in Psalms, cvii. last verse, " whoso is wise, and will observe these things, (eventually) shall understand the loving-kindness of the Lord;" and in Jeremiah, xxxiii. 3. " call unto me, and I will answer, and shew thee great things, which thou knowest not."

Sir Isaac Newton does not hesitate to say, " that if the last age—the age of opening these things, be now approaching, as by the great successes of late interpreters it seems to be, we have more encouragement than ever to look into these things.

If the general preaching of the gospel be approaching, it is to us and our posterity, that these words mainly belong, " in the time of the end, the wise shall understand; blessed is he who readeth and they who hear the words of this prophecy, and keep those things which are written therein." As the few and obscure prophecies concerning Christ's first coming, were for setting up the christian religion, *which all nations have since corrupted*; so the many and clear prophecies concerning the things to be done at Christ's second coming, are not only for *predicting*, but also for *effecting* a recovery and re-estab-

lishment of this long lost truth and setting up a kingdom, wherein dwelleth righteousness. The event will prove the apocalypse, and this prophecy thus proved and understood will open the old prophets, and all together will make known the true religion and establish it—for he that will understand the old prophets, must begin with the revelation; but the time is not yet come for understanding them *perfectly;* because *the main revolution* predicted in them, is not yet come to pass. "In the days of the voice of the seventh angel, when *he shall begin to sound,* the mystery of God shall be finished as he has declared to his servants the prophets.* There is already so much of the prophecy fulfilled, that as many as will take pains in this study, may see sufficient instances of God's providence; but *then the signal revolution* predicted *by all the holy prophets,* will *at once,* both turn men's minds upon considering the predictions and plainly interpret them."† Even Plutarch could say from Zoroaster (who is said to have been a servant of Ezra the Jewish priest,) "there must be a total revolution in the world, to happen in a certain time appointed, which is to be at the end of six thousand years—that, in that revolution all the present states are to be destroyed, that the earth may become *plain and even*—that is, all rule, and all authority must be put down to make an equality among men, who are therefore to have but one society—that men

* Revelations, chap. x. 7th verse.

† Newton Proph. 251—2.

are to be happy and of one temper; that is, must live in peace and without war—men are not to want food—that is, they will have spiritual and incorruptible bodies, and they will make no shade."* Can any man hesitate to conclude that Zoroaster had some knowledge of the prophecies of the scriptures.

From these strong encouragements, we may safely conclude, that it is agreeable to the mind and will of God, that his people should enquire in these latter times, and lend a listening ear "to what the spirit hath said to the churches," relative to their great salvation, "of which the prophets have enquired and *searched diligently*, (an example to us who enjoy so much greater light) who prophesied of the grace that should come unto us, *searching what manner of time* the spirit of Christ, which was in them, did signify, when it testified before hand the sufferings of Christ, and *the glory that should follow*; unto whom *it was revealed*, that not unto themselves, *but unto us* they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from Heaven, which things, *even the angels* desire to look into."†

Christ reproved the Jews for neglecting this duty; "O ye hypocrites (who made a great profession of waiting and looking for the coming of the Messiah foretold by their prophets, with the time of his coming) ye can discern the face of the skies, but can ye not

* Daubuz, 920.

† 1st epist. Pet. i ch. 10 and 11 verses.

discern the signs of the times?"* And afterwards he warns his disciples "*to take heed to themselves* lest at any time their hearts should be overcharged with surfeiting and drunkenness and the cares of this life, and so that day should come upon them unawares."† And again, "take heed that no man deceive you."

All these ideas are particularly urged throughout the epistles of Peter, and they contain strong arguments for exerting the faith and zeal of God's people, in looking into his promises to the church in the last times, or the end of the Roman Hierarchy (both temporal and spiritual) when such severe trials and sufferings are predicted as to make it the duty of the faithful to pray to be hidden "*till the indignation be overpast*—and also that those days may be shortened, otherwise no flesh would be saved."

But all this should be done in deep humility of soul, with a pure and teachable temper of mind, depending upon the powerful aids of the same almighty spirit, who dictated these prophecies for the consolation of the church of God while in the wilderness; and looking to him for light and knowledge, as the only original source from whence it can be derived. Thus we may proceed without fearing to offend the great subject and end of these prophecies, who concludes that to St. John by saying, "I Jesus have sent *mine angel* to testify unto you these things in

* Matth. ch. xvi. 3d verse.

† Luke, xxi. 24.

the churches—and he who testifieth these things saith, surely *I come quickly.*"*

Let us then with a lively faith and humble fear,

* If it should be objected, that this is a vain enquiry, after the declaration of our Saviour, "that concerning that day and hour knoweth no man, no not the angels of Heaven, but my Father only"—Edward King gives a sufficient answer to this objection—he says, "To apply these words to the destruction of Jerusalem, which was to happen whilst some of the persons, who heard the words, were still living, must be very strange and improper indeed; since we know that it was our Lord's professed intention, that the believers should be warned to escape and save themselves by flight, which they actually did—and to apply these words to our Lord's second coming, as their sole final intention, seems no less strange, when throughout the prophecies of the New-Testament, so many notices are given to us that there is a fixed period, about which time the second great advent is to be expected; and when both Daniel and John, even gives us certain limits and numbers, by means of which, those who are skillful in understanding the words of prophecy, may be enabled to form some near guesses and well founded expectations.

These words must then surely in their ultimate and most important signification, refer to what the disciples originally meant to enquire after, to wit, the end of the world, or the end and perfecting of the day of judgment; or the total destruction of the present scene of things here on earth; which so far from being connected either with the destruction of Jerusalem, or the second coming of our Lord, that although it be an event which is really to come to pass, yet it is indeed at so vast a distance, that even the angels of heaven who excel in knowledge, cannot at present, limit the period. For surely if the day of judgment, (when the kingdoms of this world shall be-

search into, and examine the meaning of the spirit of God, by the many important and interesting facts foretold in the xith chapter of the apocalypse or revelation of the beloved disciple John, who was so greatly favored above his fellows.—It contains an epitome of all the times or periods mentioned in that heavenly book; and if these indeed, should turn out to be the latter times, or the last times, intended by Daniel and St. John, it must be of essential consequence to the church of Christ, that their attention should be called to consider, treasure up, and hold in continual view, these great events as the seals and evidences of the truth and certainty of their hope and confidence, during the dangerous and distressing times, which may now be at the very door.

The surest, and best, guide and interpreter will be the meaning of the spirit of God in the original places of the old testament, from whence the prophet

come the kingdoms of our Lord and of his anointed ruler) be a period when judgment shall be so executed, as to place every soul in its proper lot; and to perfect that great and glorious scene of things, for the sake of which, this world was originally created, in order perhaps that spirits might be trained up and accustomed to righteousness and holiness, and made acquainted with scenes of glory, even here, previous to their translation to the heavens hereafter, it is much more rational to conclude, that this scene when once perfected on earth, shall continue as long at least, if not longer, than the unfinished, deranged scene, which has prevailed and been exhibited on earth, during the ages from the days of Adam to this hour.

and apostle have taken their examples: for it is worthy of remark, that almost every figure in the revelation of St. John, may be found in that sacred volume; and it may fairly be presumed, that by the same figurative language, in cases unfulfilled, is meant the same things that was originally intended by those which are known to be fulfilled.

Hence, it becomes necessary to understand the nature of the figurative language of the scriptures, which in general must be attended to, and explained by itself, and therefore is worthy of a few preliminary observations, as it is a subject sometimes not sufficiently attended to, but passed by unnoticed.*

* Vide Jones on the figurative language of the scriptures, to whom I am indebted for much of the following observations.

ON THE

FIGURATIVE LANGUAGE

OF THE

SCRIPTURES.

WHEN the eternal God, who is the great first sovereign cause of all things, and who is not obliged to give an account of, or reason for, his conduct to any of his creatures, condescends of his own mere good pleasure, to instruct and teach mankind, his infinite wisdom takes the surest and most likely method of accomplishing his divine purpose, in a way consistent with the free agency of man, and the great plan of his original creation.—The divine scriptures contain this mode of instruction, which the great author of nature has adopted for the recovery of the fallen race of Adam; and as they were designed for all times, and for every nation, as a universal instructor, it was necessary they should be conceived in a universal language; this could be no other, than that of nature; and as the design of the scriptures is to teach us the invisible things of God, which are not the objects of our senses, but of faith and hope; it became absolutely necessary that they should be communicated by the medium of natural things, which are the objects of our senses; by which means every

sensible object becomes a letter or syllable, of this profitable language, and that to all nations, languages and tongues, teaching the invisible things of God, by the things that are made. Therefore, as Mr Taylor says, hieroglyphics which represent the sense of the mind, by outward figures or actions, were the first and most ancient literature.

"The prophetic style (says the late learned bishop of Gloucester) was constructed on the symbolic principles of the hieroglyphics, which were not vague, uncertain things, but fixed and constant analogies, determinable in their own nature, or from the steady use that was made of them; and a language formed on such principles, may be reasonably interpreted upon them."* And in another place, he says, "For as in hieroglyphic writing, the sun, moon and stars were used to represent states, and empires, kings, queens and nobility; their eclipse and extinction, temporary disasters, or entire overthrows, &c. so in like manner the holy prophets call kings and empires by the names of the heavenly luminaries; their misfortunes and overthrow are represented by eclipses and extinction; stars falling from the firmament are employed to denote the destruction of the nobility, &c. In a word, the prophetic style seems to be a speaking hieroglyphic."†

Dr. Johnson of Holywood says on the same subject, "alphabetical characters and words are not

* Divine Leg. of Mos. vol. 2, page 90.

† Ibid, Lib. 4, sect. 4.

natural, but are only arbitrary signs, and therefore may and do change, with the changes of times and of men; but hieroglyphics and symbols, are either pictures of things actually existing, or of ideas which these things naturally excite, and therefore not arbitrary, but natural signs, fixed and permanent as the things themselves—For the same reason, the symbolical is a universal language—Every alphabetical language, is loose and changeable; for instance, the Greek, Latin, Italian, Spanish, French and English languages were, or are, each the language of a particular district of territory, and are altogether unintelligible to the illiterate inhabitants of any other district; and they have all undergone such changes, that the language of one period, is scarcely intelligible to the inhabitants of the same country in another period of time: since then prophecies are intended for all countries and ages, the symbolical language being universal and unchangeable, must for such a purpose, be the best adapted.*

Hence the figurative language of the holy scriptures, is the only language that could possibly answer the purpose, as extending to all mankind in every age and generation; and as an elegant writer expresses himself, " we find it assisting and leading our faculties forward, by an application of all visible objects to a figurative sense, from the glorious orb which shines in the firmament, to a grain of seed which is buried in the earth."

* Introd. fol. 5.

When Epaminondas was opposing a number of confederate nations, united under the Spartans as their head, he wished to convince his soldiers of the necessity of their greatest exertions against the Spartans particularly, as the only effectual means of accomplishing their design of full and complete victory, he took a great serpent, in the presence of his army, and bruising its head, shewed them, that thereby, the rest of the body was of no force.*

The story of Joseph's dream of the sun, moon and eleven stars doing obeisance to him is full in point. Which see.

The tribe of Judah is represented by a young lion. Issachar by a strong ass. Dan by a serpent lurking in the road, and so of the other patriarchs.

This may serve to shew the nature of this hieroglyphical language. The Jews understood this manner of writing, being the learning of that age; and it made a greater impression than abstract reasoning, however well conducted. So the government of the world by divine providence and his extraordinary interposition in favor of good men, is represented by a ladder, standing upon the earth, and reaching to heaven, with angels ascending and descending on it, to receive and execute the orders of God.

Thus our Saviour himself "taught the people in parables, and without a parable taught he them

* Polyœn. Stratag. lib. 2.

nothing." The scriptures then are a universal teacher—have a language of their own; and must therefore be studied and learned, on their own principles, if they are expected to be properly understood; and as the same learned author beautifully expresses it, "when God speaks of things which are above nature, his meaning must be received by a faculty which is not the gift of nature, but superadded to nature by the gift of God himself. For spiritual truth there must be a spiritual sense, and the scriptures call this sense by the name of faith."

The law in its sacrifices and services has a shadow of good things to come. Its history is an allegory—God, throughout the Old-Testament, uses similitudes by his prophets—Christ speaks in parables. In a word, the whole dispensation of God towards man, is by signs, shadows, and figures of visible things. The law of Moses; the Psalms; the Prophets; the gospels and the epistles; and most of all the revelations of St. John, use and teach the figurative language; and therefore in the use and interpretation of it must consist the wisdom of those, who are taught of God. "Here is the mind that hath wisdom, the seven heads are seven mountains on which the woman sitteth."

The apostle indeed expressly speaketh of the wisdom of God in a mystery, and of the hidden wisdom—this clearly means the revelation of divine truth by some external figure, by which the spiritual meaning may be understood.—Thus the mystery of the seven stars, were the angels of the seven churches; and

the mystery of the seven candlesticks were the seven churches.

It may not be amiss to add here, the observation of another learned writer, of importance in the future investigation of our subject. "The sacred oracles are penned with such a divine art and supernatural wisdom, that at the same time the latter indicates the outward facts and prodigies which happened upon the visible theatre of the world; the spiritual sense contains all the mysteries of religion and providence in the invisible world. Thus St. Paul says, "that the history of Hagar was an allegory—that Melchisedeck, Abraham, Moses, Joshua, David, and all the patriarchs, were types of the Messiah—that all the rites, ordinances, and sacrifices of the antient law, were symbolical either of the inward sacrifice of the passions, or of the great sacrifice of the mediator; and in fine that there is a spiritual Egypt—a heavenly Canaan and a new Jerusalem, represented by a terrestrial Egypt, Canaan and Jerusalem."

Such indeed is the excellence of the sacred stile, that it is accommodated to our capacities—it delights our imagination, and leads us into all truth by the pleasantest way—it improves the natural world into a witness of our faith—it transfigures us from natural into spiritual men, and gives us a foretaste of the glorious presence of God. If these then are its effects, it must be of infinite value to particular persons in their several studies and professions. And it is also well observed elsewhere, "that God can speak of

heaven and earth by the same word, and describe both the visible and invisible effects of his grace by the same thing—his wisdom is not only multiform, but of every form—all forms, ideal, natural, and spiritual express this wisdom, exist by it, and in it are one—he is their alpha and omega—the beginning of all things and their end."

In this figurative language and with these advantages in view, St. John the suffering disciple of Jesus Christ,* is taught to write his vision; and in the

* In addition to the testimony given in this work, that the beloved disciple was the author of the revelation, it may not be unacceptable to add a sentence out of Mr Mede's works on the subject—speaking of the revelations and its wonderful prophecy, he says, " This was so plainly perceived by the christians of the next age after the apostles, that Justin Martyr witnesseth that not only himself, but if there were at that time any entirely orthodox christians, they did with full consent believe it. Which opinion of the first christians, their successors after an age or two rejected, either because it was corrupted by some additions, or (as indeed I suppose) not rightly understood, notwithstanding the heat of contention being proceeded in so far, before the matter could be brought to an end (which thou mayest justly admire and grieve at) that whoso could not otherwise quit themselves from the force of the contrary opinion, borne up by the foundation of the revelation, would rather call into question the most divine prophecy witnessed and sealed both by all the disciples of the apostles and their next successors; yea and by presumptions feigned for that purpose openly and boldly extenuate the authority thereof, rather than yield and submit; till at length having gotten a fit interpretation (as they themselves then supposed) of this thousand years, yielding the revelation to be canonical, they desisted from their impious and fearful enterprise."

spirit of the whole scriptures, might properly be stiled a revelation of particulars, with regard to the great designs of divine providence, relative to his church and people, from that time, till their complete redemption at the second coming of their Lord and Saviour Jesus Christ in glory; this great event the divine apostle seems to have designed to warn the churches of, in order to comfort and encourage them amidst the extreme tribulation and distress that he saw must come on the church in every part of the world, at the same time that it would be very terrible to their enemies; he seems also to design it as a subject of continual meditation to the church, lest the advent of the Saviour might take her unawares and prove a snare to her, being unexpected and she unprepared.

Our Lord himself appeared to his beloved disciple in the midst of the golden candlesticks, emblematic of his churches, to show that he is always in the midst of them; governs, sees, and knows every thing that passes therein.

This eleventh chapter of the revelation is, as has been before observed, a recapitulation of the vision in its full extent, whether represented by the trumpets or vials—Having finished one representation of the general design; before he proceeds to another view of the same dispensations of providence, the spirit of God gives a brief sketch, or contents, of the whole plan of infinite wisdom, by way of abstract or prospectus contained in one chapter. By these means a

complete view of the principal and leading facts might be comprehended, and easily retained in the memory; by which the certain controul of the great governor of his church over all future events, however complicated, might be clearly seen, confided in, and trusted to, by all his people. This chapter is particularly worthy of consideration, as it is not the subject of a vision as the former part, but was told to John by an angel, personating Christ himself; "and the angel stood, saying, rise and measure the temple of God—and I will give power unto *my* two witnesses." &c.

It is for these reasons, that I have selected the first 15 verses of this chapter, as containing the essential parts of all the other vision of the apostle, as related by him in detail, throughout the apocalypse; and shows the states of the church, till the times of the Gentiles shall be fulfilled, or till the son of man shall come in his glory, which has been shown to have been the great end of prophecy and revelation.—The facts contained in this chapter, though not designed to make prophets of the people of God by their foretelling things to come, yet will enable the wise among them, when those facts do come to pass, to understand, and will lead them towards the latter end of the last times to take a retrospective view of past events—adore and reverence the infinite wisdom of God, which has foretold them before they came to pass—and thereby they will be able to understand and explain the whole interesting drama relative to the church for twelve hundred and sixty years.

THE 11th CHAP. OF REVELATIONS,

CONTAINING

AN EPITOME OF THE WHOLE BOOK.

THIS chapter begins with representing the apostle in conference with an angel.

1st verse—And there was given me a reed like unto a rod; and the angel stood, saying, rise and measure the temple of God, and the altar, and them who worship therein.

2d. But the court which is without the temple, leave out and measure it not, for it is given unto the Gentiles; and the holy city, shall they tread under foot, forty and two months.

3d. And I will give power to my two witnesses, and they shall prophecy a thousand two hundred and three score days, clothed in sackcloth.

4th. These are the two olive-trees, and the two candlesticks standing before the God of the earth.

5th. And if any man will hurt them, fire proceedeth out of their mouth and devoureth their enemies; and if any man will hurt them, he must in this manner be killed.

6th. These have power to shut heaven, that it rain not in the days of their prophecy; and have power

over waters, to turn them to blood; and to smite the earth with all plagues, so often as they will.

7th. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit, shall make war against them; and shall overcome them; and kill them.

8th. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom, and Egypt, where also our Lord was crucified.

9th. And they of the people, and kindreds, and tongues and nations, shall see their dead bodies, three days and an half; and shall not suffer their dead bodies to be put in graves.

10th. And they that dwell upon the earth, shall rejoice over them; and shall make merry and send gifts one to another, because these two prophets tormented them that dwelt on the earth.

11th. And after three days and an half, the spirit of life from God, entered into them; and they stood upon their feet; and great fear fell upon them who saw them.

12th. And they heard a great voice from heaven saying unto them, come up hither; and they ascended up to heaven in a cloud, and their enemies beheld them.

13th. And the same hour, was there a great earthquake, and the tenth part of the city fell; and in the earthquake were slain (*the names of*, as it is in the

original) men seven thousand; and the remnant were affrighted, and gave glory to the God of Heaven.

14th. The second woe is past; and behold the third woe cometh quickly.

15th. And the 7th angel sounded, and there were great voices in heaven, saying; the kingdoms of this world are become the kingdoms of our Lord and of his Christ: and he shall reign forever and ever.

The first vision of the divine apostle was finished at the seventh verse of the preceding chapter, after the seven thunders had uttered their voices; and the apostle was ordered to seal up those things which he had heard from these thunders, and not to write them, as being improper *then* to be revealed; but lest it should be concluded from this secrecy, that they contained the final issue of all temporal things; the angel to prevent this construction, swears by him that liveth forever, *that the time* (of the events contained in the seven thunders) *was not yet,* as it is in the original, but that the prophet should prophecy again, before, or concerning many people, &c. which was as much as to say, that this favorite of heaven was to proceed in his prophecies to a still remoter period, relative to the events and conduct of other governments and people, which should come to pass previous to those related in the seven thunders.—After this, how long is not mentioned, the apostle is again favored by his master, with a new vision in confirmation of the former, and containing the same events in substance, but under

different figures—in the same manner, as under the old testament, had been communicated in different ways both to Nebuchadnezzar and to Daniel, in order to render the prophecy the more certain.

The voice that he had before heard from heaven, spoke to him again, and commanded him " to go and take the little book from the hands of the angel, and eat it up, and it should be sweet in his mouth, but bitter in his belly."—That is, the knowledge he should receive of the intentions of Jesus Christ, with regard to his church, from time to time, till his second advent, with the certainty of that blessed event, would be matter of great support, joy and consolation to his faith and patience, yet the extreme distresses, miseries, and cruel persecutions, foretold in this little book, as those which would necessarily precede and attend his glorious appearance, would exceedingly pain and distress this beloved disciple's benevolent soul.

The angel then proceeds to order him to rise, and with the rod that was given to him, to measure the temple of God, and the altar; and them who worship therein; as in the 1st verse.

This figure is taken from the 40th chapter of the prophet Ezekiel, and was designed for the encouragement of the people of God, as predictive of their ultimate security, whatever their present sufferings might be, being his true and spiritual worshippers and who lived according to the divine rule—But as in the 2d verse—the court that was without the temple, was to be left out, and was not to be measured, or pro-

tected; but was to be given up to the Gentiles; and the holy city (or church of Christ,) was to be trodden under foot, for forty-two months or twelve hundred and sixty days, which always in prophetical language signifies as many years—By this, was intended to be shown the visible church of Christ in the possession of idolators, like the church of the Gentiles, and unfit for divine measure; so that it would, under the apostacy of the man of sin, be in the power of its enemies during this period, in which, although his people should suffer greatly, yet really and in the end, the mere nominal professor should be given up to destruction, while they should be purified and made white in the blood of the Lamb.—The figure is taken from the outer court of the temple at Jerusalem, being appropriated to Gentile professors only, who were neither circumcised or otherwise initiated into the real congregation of the Jews; or received any visible mark of union with their church, but barely professed to keep the seven precepts of the sons of Noah.

The ideas of the famous and learned Joseph Mede, the great expositor of the book of Revelations, on this subject, are, "that in this survey, St. John was first to examine the inner court, which, by its conformity to the divine measure to be applied thereto, he should find to be sacred. This being done he was in the next place, to survey the outer court; which, because he should find possessed by the Gentiles and therefore not capable of the divine measure, he was to cast or

leave out, (ejice foras) that is, excommunicate, or pronounce unsacred or polluted.*

The inner court, then measured by the divine reed, is the visible church in its primitive purity, (which existed near 400 years after this revelation to John, which was about the year 98) when as yet christian worship was unprophaned and answerable to the divine rule, as revealed from God.

The second, or outward court, represents the state of apostacy under the man of sin, when the visible church, being possessed by spiritual idolators during 1260 years, became in their public worship, so unconformable to, and unapt for divine measure, that it was to be cast out as not sacred and christian, but profane and polluted.

After this introductory command to the apostle, by which the states of the church were foretold for this long period of more than seventeen hundred years, from the time of the revelation to St. John; the great subject of this part of the prophecy is ushered in and detailed more minutely, yet in few words, by discovering another particular that enters deeply into the peculiar circumstances of the church of Christ, during this same period, in the

3d verse—And I will give power to *my* two witnesses, and they shall prophecy (or as a late author translates the passage more literally, "and I will ap-

* Vide Ezek. xliv. 6, 7, and 8, also xliii. 7.

point my two witnesses to be teachers") a thousand two hundred and three-score days, cloathed in sackcloth.

These two witnesses who are spoken of in such a manner, as leads to the idea, that they were well known to the apostle, and had a connection with the church of Christ which had just been measured; and in so particular a manner as to be denominated "*my two witnesses*," that is, of Jesus Christ, were to teach and instruct in a public manner, for the space of 1260 years. This also designates the state of the church, as before mentioned, during which period, bad as the times were to become, and violent as the opposition to the spread of the gospel should be, (prefigured by the church being trodden down by the gentiles, that is, to remain in a very suffering state) yet under every difficulty and under all her persecutions, God would give or continue the power of his two witnesses to prophecy, teach or instruct his people during this long season, though they were to be cloathed in sackcloth.*

Prophesying or teaching in sackcloth, is a figure taken from the practice of mourners of that day, who dressed in the coarsest clothes such as haircloth, or any thing sacks were made of, used by the poor

* Sackcloth was any thing that sacks were made of, generally sheep or goats skins, with which prophets were clad —a rough garment. *Daubuz.*

Vide 2d Kings, i. ch. 8th verse—ii. ch. 12—13. Zach. iii. ch. 3d.

and generally by the prophets.* They often put ashes also on their heads, and sometimes earth, as emblematic of their humility, and considering themselves as the meanest of the people. This is designed to show, that however reduced these witnesses shall be in the common estimation, during this period of darkness and declension; yet they should still be the means under God, of instructing the people. They should also bear a testimony for God, though it should be but in a weak, complaining and mournful stile and manner, until the event mentioned in the 7th verse, that is, the finishing their testimony, should take place.

But the great question of difficulty, which arises on this part of the subject is, who or what are these witnesses, thus mentioned with so much apparent certainty and identity of designation, in this important revelation. This has been a question, on which the ablest men have differed so greatly, that it has produced more doubt and uncertainty than any other subject of this prophecy; and it is not improbable but that infinite wisdom had great purposes to answer by keeping this fact from being fully explained until these witnesses being about to finish their prophecy, should lead to the discovery.

* Daubuz says, " the word prophecy signifies always in this book, the testimony of the truth and the public profession and vindication of it; which notion is derived from the use of that word among the Hebrews."

Is it not necessary, that every part of a prophecy, or revelation, should be distinct and plain to every observer in order that the subjects of them, should enjoy the benefit intended to be conferred, by the general design of the whole scheme. As for instance, if the final deliverance of the people of God from all their oppressors, is made known, and firmly believed in, there may be no necessity for their being made acquainted with the means, manner and precise time of such deliverance. Their faith and hope will be sufficiently kept up and established, by their reliance on the truth and power of God, and their zeal and watchfulness increased and kept in continual exercise.

It is well observed by a modern writer, "all that was possible, and all that was intended, and all that was needful to be understood, by those who lived in the ages before our Saviour, was, that God designed by his prophets, to keep up in the world a perpetual expectation and reliance upon his promises in general, that his true worshippers should be sure finally to meet with an everlasting deliverance, and a Saviour of whose kingdom there should be no end. This was what Abraham saw afar off and was glad." So God may have designed by the promises relative to the second coming of the Messiah in glory at the finishing of the prophecy of these witnesses in sackcloth that his people depending on his veracity, should look, and long and pray for this joyful event, while at the same time they know and believe, from his

express declaration, that when the time does arrive, it will be to the world at large, as a thief in the night, though it should be well known to his people, who should diligently attend to his word, " for yourselves know *perfectly* that the day of the Lord cometh as a thief in the night."*

We are expressly encouraged, as before observed, to search into the meaning of the spirit of God in these scriptures, when the time of the end shall be near approaching; and are called upon to hear what the spirit saith unto the churches; and as this time of the end, or dissolution of the Roman hierarchy and government, is apparently drawing nigh, it may not be amiss to enquire how the scriptures themselves, have determined the circumstances of these witnesses, as connected with the finishing their prophecy or the end of the 1260 years, by which " the wise may understand." This may be hastened by every one casting in his mite, though in many circumstances he may be mistaken—a single idea from each, may at last lead to the great truth.

* 1st Thess. v. ch. 2d verse

THE WITNESSES,

WHO OR WHAT THEY ARE.

These witnesses then, are spoken of by St. John, as known subjects, *and who were then in being.*—They are particularly said to be Christ's witnesses; and therefore who had been in the habit of testifying to the truth. These were to receive a special power from him, to continue their teachings for the term mentioned, in opposition to the powers of the earth, and especially the man of sin *in the temple of God, presiding over the churches*, notwithstanding all the persecutions they were to undergo.

I humbly conceive, however I may differ from many great and learned men, that these were not to be a succession of witnesses, but the same specific witnesses, and who had been so from the beginning. —Had the meaning been of a succession of witnesses, they could not with propriety have been said to have been two, and that they should continue for 1260 years, for it is not the continuance of testimony that is the jet of this subject, but the power given to "his two witnesses" personally to continue during this period; and it is their prophecy or testimony or teaching by virtue of that power that is also to be continued during that period; for a succession of

witnesses teaching would not have been so remarkable an event, as to have justified such strong language.

Some writers have said, that they are two, from the number required by the law, for the establishment of every controverted fact; and that they were typified by Moses and Aaron—Elijah and Elisha—Joshua and Zerubbabel—The old and the new testament; but I have never yet seen any arguments, of sufficient force, to support so uncertain a reference except as to the last, for which much may be said.

But to ascertain the characters of these two witnesses with more precision, and to prevent greater uncertainty and doubt to the wise and careful observer, we are further told in the

4th verse, That they are *the* two olive trees and *the* two candlesticks standing before the God of the earth.

One would have imagined that this description would have prevented the application to a succession of witnesses, or to the individuals before mentioned, for with the same propriety, the twelve apostles and all the faithful, in all ages of the church, were witnesses.

Most of the various expositors of these verses, from the pious and learned Mr Joseph Mede, already mentioned, to the late ingenious Mr Langdon of our own country, have been examined with great care; but besides many other insurmountable objections

that arise against their construction, this one is conclusive with me: That none of them point out these witnesses, as in being and known to the apostle and the church before and at the time of St. John's receiving this vision, and who continued afterwards during so much of the 1260 years, as is past, prophecying in sackcloth (except those of the old and new testaments,)—which two indelible marks seem to me to be essentially necessary.

Let us take the most unerring guide in our power, and follow the clue given us by the holy spirit, and search with diligence for the meaning of this prophetical language, by that of the original places in the old testament, where the like figures are made use of.

The scriptures generally have held up certain emblematic rites, as God's witnesses on earth from the creation—under the Mosaic economy these were water, oil and blood, as representing the divine influences of his holy spirit, and the forgiveness of sins through the great atonement of the suffering Saviour who was to come—Thus water was used to initiate professors into the church of God—To pour water on men, was an evidence of the out-pouring of the spirit—so Christ himself calls the spirit "living water"—Hence all nations had their lustrations and purifications. The temple of Jerusalem had its laver, for the purposes of the divine ordinances.—The temple also had its "holy oil," which was used in the dedication of their kings, prophets, priests, and with water applied to the bodies of all who were received

into the service of God—Blood was that of the sacrifices, and was the atonement for sin—every priest was first washed with water, anointed with oil and had blood sprinkled upon him, before he could administer at the altar, vide viiith. of Lev.

The tabernacle was consecrated by sprinkling with blood and oil. Therefore it is that St. John says, "There are three that *bear witness* on earth, the spirit, the water and the blood. The spirit and the oil mean the same thing—and it is added, "if we receive the witness of men (who testify to the things of God from times of old) these witnesses of God are greater." It is therefore concluded that these ordinances of God are his witnesses on earth.—Again;

If we look into the 3d and 4th chapters of Zechariah, we shall find that the prophet also had a vision from the spirit of God after the establishment of Joshua as the high-priest, and Zerubbabel as political governor of his people; which offices it should be remembered are united in Jesus Christ, as prophet, priest and king in Zion.—Zechariah having received the promise of the Branch, (or the Messiah) he saw in his vision "one candlestick and two olive trees;" and on his asking what was meant by the candlestick? he was answered by the angel "*this is the word of the Lord* unto Zerubbabel, saying, not by might (or an army) nor by power, but by my spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel (the political or civil governor) thou shalt become a plain—that is, by

the candlestick, I design to signify the ordinances of my word taught in my church, by which Zerubbabel as governor of my people, shall be instructed and supported in his arduous work against all his enemies, so that notwithstanding their great power and might, which to human judgment, seem to threaten certain destruction to any attempts for the rebuilding of Jerusalem and my temple, yet it shall be accomplished; but not by human power or strength, but by the powerful operation of my spirit. So that this great mountain of opposition which seems to be invincible, shall moulder away and become a plain before Zerubbabel whom I have set over you. The same interpretation is given to St. John by Christ himself in the revelation, when he expressly says "that by the mystery of the seven candlesticks the seven churches in Asia are intended." And it is somewhat remarkable and worthy of observation that in Zechariah there was but one candlestick, though two olive trees (yielding the holy oil, an evidence of the influences of the spirit) there being then but one church of the Jews, though two leading ordinances, the sabbath and the passover—but at the time of this prophecy there are two candlesticks and two olive trees, typifying both the Jewish and christian churches with their ordinances. vide xi. ch. Jerem. 15—18, where the Jewish church is compared to an olive tree.

By this interpretation of the figure of candlesticks, it is pretty clear, the word of God in his churches are meant and intended, and we may with-

out danger of mistake so understand it, for by the word of God taught in his temple were the people publicly instructed in the worship of the one only living and true God and the Messiah that was to come under the Jewish economy, and in the like worship through Jesus Christ, the Messiah already come, under the christian dispensation.

When Moses received the two tables of stone,* containing the ten commandments as the word of God by which the people of the congregation were instructed in the worship of God, he calls them two tables of *testimony*† or witness‡—and speaking of the Tabernacle, which was pitched in the wilderness by Moses for divine worship, " to which every one might go, who sought the Lord," before the glorious tabernacle and ark were made.

St. Stephen in the New-Testament, expressly calls it " *the tabernacle of witness,*" that is, a *witness* that the people who worshipped there were the servants of Jehovah the God of Israel.§ Christ himself declares the fact in very express language; " and the gospel of the kingdom, shall be preached in all the world, *for a witness* unto all nations, and then shall the end (of the Roman

* These tables were called *eduth,* ad, forward, onward, to bear witness to, or of, a person or thing. *Clarke.*

† Mr Crudence explains the word *testimony,* and says, it signifies a *witnessing*—evidence or proof—Acts xiv. 3d.

‡ xxxi. Exod. 18th.

§ Acts, vii. 44th.

Government) come."* This is the same prophetic declaration with that of St. John but in fewer words. For in the xv. chap. Rev. 5th verse, it is expressly said, " and after that I looked and behold the temple of the *tabernacle of the testimony* (or witness) in heaven was opened"—and in Numb. ix. 15th, the tabernacle is called the tent of the testimony (or witness) and again in the x. ch. and 11th verse it is again called, the tabernacle of the testimony (or witness.) Moses is also expressly ordered to lay up the rod in the tabernacle of the congregation, *before the testimony*, (Numb. xvii. 4) *in the tabernacle of witness*, (verse 7.) " The various types and appoint-" ments of the law, called by this very significant " name *the testimony* or *witness*, show plainly that " they were intended to witness and bear testimony " to somewhat beyond themselves; that they were " as St. Paul describes them, " a shadow of things " to come, but the body is of Christ." The example " and shadow of heavenly things. The pot of manna " (Exod. xvi. 33d) is in the following verse said to " be laid up before the *testimony*, and this was under " the wings of the Cherubim. And though the " word is translated in the singular number, it is plu-" ral in the original—testimonies or witnesses. So " again the two tables of stone are called the tables " of testimony, because they were to be a witness or

* xxiv. Matth. 14th.—The able expositor, Dr Clarke, on xxviii. Exod. 30th verse, says, " God has always had his witnesses on earth. The Septuagint translates the Urim and Thumim the manifestation of the truth.

"testimony of the law, by which the people were to
"be governed (Exod. xxxi. 18.) The ark is also
"called the ark of *the testimony*. (Exod. xxx. 6th)*
"The tabernacle is the tabernacle of the testimony or
"witness (Exod. xxxviii. 21, and in vii. Acts 44,
"it is the same.) Then all testified and bore witness
"(for God) of spiritual truth, they exhibited and look-
"ed forward to Christ and salvation through him."†
And Joshua in his xxii. ch. 26 and 27 verses says,
"let us now prepare to build us an *altar not* for
burnt offering nor for sacrifice, but, that it may be a
witness between us and you and our generations after
us, that we might do the service of the Lord," &c.

In fine, there are no less than fourteen places in the Pentateuch where the tabernacle or its appendages are called the testimony or witness. And when Philip went to Samaria and was afterwards joined by Peter and John, it is said, "so they, when they *had testified* (or bore witness‡) and preached the word of the Lord, returned to Jerusalem. viii. ch. Acts 25th verse.

Having thus established the meaning of the holy spirit with some degree of certainty according to our apprehension of the subject, by his own express comment, that by the two candlesticks in this verse,

* Vide also xxvii. 21—xxxix. 35—xl. ch. 3d. Compare ch. xxv. 16 with xl. 20 and xxi. and Numb. 18.

† Digby's lect. 189.

‡ The greek word is to bear witness earnestly.

is intended the word of God taught in his churches both Jew and christian, or in other words, the public worship of Almighty God, let us proceed to examine what the olive trees do mean or typify, by which the candlesticks or public worship of God in his churches, were supplied with the golden oil, or gifts and influences of the spirit of God.

It appears from this passage in Zechariah that these olive trees were copartners, or connected intimately with the candlestick, or the word of God taught in his churches, and which are said to empty the golden oil out of themselves.

On a careful examination of the scriptures, especially of the Old Testament, we find the sabbath and Lord's day with their ordinances so often called and referred to as God's witnesses that we cannot discover any thing more consonant to the sense of the divine apostle, and the whole scope of the prophetic narrative; and at the same time more obvious to the christian enquirer. The appointment of one day in seven, for the more express and public social worship of Almighty God, and the instruction and teaching the people his revealed will, including the ordinances necessarily attending on it, which answer to the two branches communicating the golden oil, seems to have been an institution of the greatest necessity and utmost propriety, coeval with the existence of man, and by which the influences of the spirit of God, were generally communicated to the devout worshippers.

When man in his original state of innocence in Paradise had by his disobedience forfeited the favor of his Creator, the threatened punishment began to be inflicted upon him—He was driven out of that blissful place, and was no longer suffered to enjoy the beatific presence of his God in divine worship at the tree of life, where it is most likely, God had used to communicate his special presence to the then happy pair—They were condemned, while living, to labor for their subsistence; and thus to eat their bread in the sweat of their brows, till they should return to the ground, from which they were taken, which should take place within a day (of one thousand years,) for Peter tells us that in the language of the holy spirit, a day is a thousand years.

In this hopeless and despairing state, the establishment of a sabbath, or day of rest, on the seventh day after the punishment of six days labor, on which by the influences of the divine spirit, they should hold communion with their offended Creator, together with the blessed promise, that the seed of the woman should bruise the serpent's head, notwithstanding the apparent victory he had obtained over them, must have been a gracious declaration and a continued sign or witness of the renewed mercy of God, and became a weekly encouragement to their repenting minds. This was a witness to them of their final deliverance, and regaining more than their former glorious rest, in a state of confirmed bliss, after the expiration of six thousand years. This same idea is

held up in the after revelations to Moses and the prophets, as an object of the first importance, particularly in the appointment of the sabbatical year of release, when the Jews were commanded, in the midst of their solemnities, to read the law before all Israel—and again in the great jubilee or sabbatical year of sabbatical years, or sevens of seven years, when the great trumpet was particularly sounded, and all the people returned with joyful hearts to their forfeited possessions, to which they were now restored, free from all the incumbrances they had been subjected to by their owners,—a lively emblem of their final restoration before the second coming of the glorified Messiah.

Thus the Jewish sabbath which was the great sign and one of the essentials of their visible church state, is expressly declared by Ezekiel, xx. 20, to be a sign (or witness) between God and his people, to acknowledge, (or bear witness) that God Jehovah, was their God; and so is the original Mosaic institution, "Verily my sabbaths ye shall keep, for it is a sign (or witness) between me and you, throughout your generations to acknowledge (or witness) that I Jehovah am your sanctifier; wherefore the children of Israel, shall keep the sabbath, to observe the sabbath throughout their generations *for a perpetual covenant* (as a witness of the agreement between God and his people) it is a sign (or witness) between me and the children of Israel forever."*

* Exod. xxxi. 13, 17, &c.

And again—" and it (the sabbath) shall be for a sign (or witness) unto thee; upon thine hand, and for a memorial between thine eyes; that the *Lord's law* may be in thy mouth, for with a strong hand hath he brought thee out of Egypt; thou shalt therefore keep this ordinance, in its season, from year to year,"* and the end designed by this institution, was not only the instruction of the people in the worship of God, and to exercise them therein, but it was also a testifying or witnessing to the world, what God they worshipped.

All nations seem to have entertained the idea, that their religious ceremonies were witnesses, or testimonies of the particular deity they served; and therefore their religious rites always differed according as they worshipped the celestial Gods, or deified men. —In the book of the revelations, we find that the worshippers of the beast had his mark, sign or witness; and the worshippers of the Lamb, had his mark, sign or witness in their foreheads.

Among the Jews, the keeping of the seventh day was a sign or witness of their profession, that Jehovah, the creator of the heaven and the earth, and no other, was the God of Israel, both with respect to his attribute of Creator, and their deliverance out of Egypt; and this keeping the seventh day was always considered by the pious Hebrews as the badge of their profession, and a living testimony to their belief

* Exod. xiii. 9.

in the resurrection of the dead, when Abraham, Isaac and Jacob, with the rest of the pious dead, should inherit the promised land, restored to more than its pristine glory.

Rabbi David Kimchi, a famous Hebrew writer, in his exposition of the lvith chapter of Isaiah and 6th verse, says, "the observation of the sabbath is the great foundation of faith in God; since no one will observe the sabbath, but he who confesses the world is to be renewed; and that He by whom it shall be renewed, created the world out of nothing, and none other but Him; as if it was said, he who shall observe the sabbath of days, testifies or witnesses, that he believes in that great sabbath, in which God shall renew the world."*

It is very probable, that the Jews being so prone to idolatry before the Babylonish captivity, notwithstanding the severe rebuke and solemn warning of their prophets, with the awful denunciations of God's vengeance on them for it, was in a great measure, owing to their being without public places of worship, except at Jerusalem, so that most of the nation had a great distance to go to worship at the temple, where they were not obliged to appear but thrice in

* Observatio sabbati magnum est fundamentum in fide Dei quoniam sabbatum non observabit nisi qui Confitiatur mundum renovatum iri; quodque eum renovaturus sit, qui creaverit ipsum ex nihilo and non est alius, præter eum. Quasi dicaret, eum qui sabbatum dierum observaret, eo ipso testari se credere sabbatum magnum quo Deus mundum renovaturus sit.

the year, and then the males only, the women not being obliged to attend, and it is well known what effect women have on the public manners,—hence we read of the Jews setting up altars to the gods of the nations round about them, on the high places of Israel.—It is worthy of a remark, that on their return from their captivity, synagogues were set up in every convenient place throughout their country, wherein the public reading of the law of Moses, and prayers to Almighty God, were attended, if not every day, yet certainly on every seventh day, so that every neighborhood had a place of social worship; after which, we seldom hear of their falling again into idolatry—they were by these means taught to reverence and improve that sacred day to great advantage, and it became a witness for them, that the Lord Jehovah was their God.

The original sabbath was designed undoubtedly to commemorate the works of creating goodness and mercy; or to witness that the universe which we behold, was the workmanship of the almighty hand of God.—Cain and Abel, after the fall, brought their sacrifice at the same time, to make an offering to the Lord, which is said to be at the end of days, or on the seventh day according to the Hebrew phraseology; and the Jewish expositors say, that they brought them to Adam, who acted as a priest in making the offering—Here was a set time—a place, and sacrifices—Melchisedeck, though of the Heathen nation, is said to be a priest of the most high God,

and one to whom Abraham the father of the faithful, paid tythes—Job, who also was a Heathen, is said to have been a prophet—He mentions Adam and Eve—the resurrection and the original corruption of man—He offers burnt offerings for his children after the end of their feasting for seven days, lest they had sinned against God; and this he did continually, that is, on every seventh day—He mentions also a day when the sons of God came to present themselves before the Lord; this was undoubtedly on the sabbath day; and at public worship; and this obligation on the children of men continued, although the practice of it, and especially the spirituality of it, had fallen into disuse, as the corruption and depravity of the world increased, till the revival of it, in the family of Abraham and the renovation of the command, as a commemoration of the deliverance of the Hebrews from the bondage of Egypt, Deut. v. 15. Here the reason of the creation is left out and it is said, "thou wast a servant in the land of Egypt, and the Lord thy God, brought thee out thence, through a mighty hand and an out-stretched arm, therefore the Lord thy God, commanded thee to keep the sabbath."—So Ezekiel, xx. 20. Hallow my sabbaths, and they shall be a sign (or witness) between me and you, to acknowledge that I Jehovah am your God. The command seems to require positively that one day of seven, or one day after six days labor, should be set apart as a sabbath, dedicated to the service of God in acknowledgment of him as their creator—this was binding on all men, but the particular day, is not

mentioned but in the instance of the cessation of the manna, after their leaving Egypt and passing the Red Sea, then the day we call Saturday was appropriated to the Jews as God's peculiar people, because on the morning of that day, God overwhelmed Pharaoh and his host in the Red Sea, and saved Israel with a glorious salvation—therefore the reason of the creation, is left out in Deut. v. and the deliverance of Israel *on that day* was substituted in its room; and therefore that particular day (Saturday) was fixed upon. This was done by God himself, by the raining of manna for six days, and withholding it on the next day—The Jews did not keep this day as a sabbath, before this period, for it is a remarkable fact, that on the Saturday before, they travelled a long march, as appears by the xvi. Exod. and *it is the only day on which the day of the month is mentioned, during their whole journey.* This seems to have been providentially designed to establish this fact.—The day of the cessation of the manna, was the 22d of the month, of consequence the 15th would have been also a sabbath, if that day had been before settled. So that it is likely the day of holy rest was altered to suit their deliverance by the destruction of Pharaoh, as the beginning of the year was, as a memorial of their coming out of Egypt. The sabbath was then settled to be held on Saturday, some time before the giving the law at mount Horeb,—by the miraculous supply of manna in a double proportion on Friday, in order that its cessation on Saturday might confirm that day to be their Sabbath, which

would not not have been necessary had it been so established before—The mistake has arisen from God's resting and sanctifying the seventh day, (not of the week, but of the commencement of the creation —for neither sun or moon to reckon weeks by, were formed until the fourth day,) but the creation being completed on the evening of the sixth day, the next day was assuredly the first day of the first week of the world, though the seventh day from the beginning of God's creating energy—It is therefore that the seventh day sabbath is always confined to the children of Israel, while the seventh part of time as a day of holy rest is of moral obligation—and Exod. xxxi. 16. where the institution of the sabbath is repeated and declared with a " wherefore *the children* of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for a perpetual covenant*—It is a sign between me and the children of Israel forever;" and in the v. 15. Deut. the reason of the change is assigned, " remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm, *therefore* the Lord thy God commanded *Thee* to keep the sabbath day"—For this reason, it was always called by the Jews the badge of their profession, as may be concluded from the extract taken from Rabbi David Kimchi ante page 199, by which all men knew that those observing the Saturday as the day of rest, were Jews.—But at the coming of Christ when the shadow had passed away, and the substance was come—

when the Jews as a nation, would not have this man to rule over them, but rejected him as their King and Lord—when the veil of the temple was rent in twain and salvation was preached to the Gentiles and the acceptable year of the Lord was come, then did the Lord's day revert to the day of its original institution, being also then commemorative of the resurrection of the glorious Saviour, who created all things "whether in heaven or in earth," the only begotten son of God, who thereby brought life and immortality to light.—Thus the keeping of the Lord's day, or the first day of the week has become the great badge of the christian's profession or belief in the Lord Jesus Christ, as the Saviour of sinners and their prophet, priest and king—By this and the ordinance of baptism the christian is plainly and publicly distinguished from the Jew, and known to be the disciple of the divine and crucified redeemer.

Thus was the seventh day of the week ever afterwards kept by the Hebrews, as a memorial of their deliverance by the destruction of Pharaoh in the sea, that is, a witness on the part of the people, that Jehovah was their God, who had miraculously brought them out of the land of Egypt, that house of bondage; and on the part of God, that he was their king and governor.

The same sabbath, or holy day after six days labor, though not the same day of the week, is also expressive of the Christian's profession, for a witness on his part, that he is the servant of the God of all the

earth, the Creator of all things, and who on the first day of the week, overcame Satan the spiritual Pharaoh and redeemed the christian from a spiritual Egypt, by the resurrection of our Lord and Saviour, our king and redeemer from the dead on that day; and thereby opened up life and immortality to all his followers; and instead of an earthly Canaan, begetting the christian to an inheritance incorruptible and which shall never fade away; and there is more reason for the change of the one, than there was for the other —So that the ancient patriarchs, the Jews, and christians, all have kept the sabbath and Lord's day on the same original principles—The first as a witness that the God they worshipped, was the only living and true God, the Creator of all things—The Jews that he was the universal Creator, and their special deliverer from the bondage of Egypt and the tyrant Pharaoh—The Christians glory in the Lord's day as their witness, that the God whom they love and adore, is the great Creator of the world; their deliverer from a worse than Egyptian bondage and the tyranny of Satan the spiritual Pharaoh, which the earthly Egypt and mortal Pharaoh were but types of; and their glorious restorer to the heavenly Canaan and to everlasting life and happiness by the resurrection of Jesus Christ the captain of their salvation on that day, from the dead. And thus the shadow being past and the substance being come, we christians worship the same glorious God through Jesus Christ his only begotten son, who has in part fulfilled the antetype by his first coming, instead of him who is

considered by the Jews as yet to come. Though we still look and long for his second coming in glory according to his promise, when he will complete and fulfil all things in himself, and Jew and christian will be united as the joyful witnesses of his mediatorial glory.

Indeed, the sabbath and Lord's day have been, from the beginning, types of that blessed rest, which awaiteth the people of God at the second coming of our Lord and Saviour. And so it was with the earthly Canaan, a witness for God from the beginning, of this glorious event, which necessarily involves his resurrection from the dead; and as such, the christian sabbath or Lord's day includes every of these purposes, as it is peculiarly the christian's witness of the God he puts his trust in, even the God and father of our Lord Jesus Christ, and through him his hope of glory; and God's witness, that the christian with loins girt and lamp trimmed and burning, looks and longs and waits for his return to the marriage supper. Thus it is used by a very able modern writer; "the sabbath, which succeeds the labors of the week, appears to have been appointed from the beginning as a perpetual sign (or witness) forever, of that happy rest, which the servants of God are to expect, after the labors of this life."

The Lord's day was so denominated from the resurrection of our blessed Saviour on that day, and as this fact is the grand pivot on which the whole gospel system depends, "for if Christ be not risen then

is our preaching vain, and your faith is also vain—ye are yet in your sins,"* it is set apart by the christian church as an essential witness for Jesus Christ, that he is risen from the dead; and an important witness for his true disciples, that the great object of their hope, love and fear is that *very Jesus* who was crucified without the gates of Jerusalem, whose resurrection from the dead they commemorate with joy and thankfulness on this day, and in expectation of whose second coming in glory, they continually rejoice.

The Lord's day, therefore, being a continuance of the sabbath given to the Jews, as that was of the original sabbath at the creation, is peculiarly the mark, or sign, or witness of our profession of the acknowledgment and worship of the one Almighty God, by Jesus Christ whom he hath sent, who is risen from the dead according to the gospel, and as such, the sabbath and Lord's day are and have been from the beginning a witness for God, with his people; and for his people with God. And thus with the church and its ordinances answers the description in the text, not only of witnesses, but the olive trees or the ordinances of the visible church of Christ on earth by which the people of God from the beginning have been fed and nourished with the golden oil, and are the anointed ones, that have always stood, under the patriarchal, Jewish, and christian dispensations, and still stand before the God of all the earth.

* 1st Cor. xv. ch. 14—17.

These witnesses were in being and God's witnesses from the creation, at the time of St. John's vision, and they have existed ever since, though for the last 1260 years apparently prophesying, clothed in sackcloth; that is, as to the greatest part of the christian world, but barely keeping up an outward form and profession of the worship of the one true God —being almost merely nominal on the part of the nations of the Roman empire, whom God had in a most wonderful manner, once brought out of a more than Egyptian darkness into the glorious light of the gospel of his beloved son.

They have almost universally perverted and abused these anointed ones, that stand before the God of the earth, to the basest purposes of policy and imposition on the people, to keep them dependant on the state, by supporting religious Hierarchies totally incompatible with the spirit of the gospel; and the advocates of those abuses were continually pursuing a worldly spirit of power and aggrandizement, instead of the pure, benevolent, and spiritual temper of the gospel.

If the limits I have assigned to myself would allow, this might easily be proved beyond danger of contradiction or doubt, by taking a retrospective view, of the various practices among the nations of Europe, in substituting for the simple doctrines of the gospel, the adoration of angels, martyrs, saints, relics, the observation of almost as many sabbath days as there are days in the year, introduced into the churches

about the year 500, with other ridiculous abuses of the sabbath, by plays, entertainments and pastimes, allowed and encouraged by authority and example of the dignitaries of the church, as well as many more affecting consequences of the pride and worldly pomp of the higher orders of the clergy, who tyrannized over God's heritage, and considered the flock of Christ, as their own personal property. But neither my time nor plan will admit of enlarging.

Notwithstanding this subversion of every truly religious use, originally designed by these anointed ones, yet it is very evident that in their most degraded state, they kept up the knowledge of Jehovah, the one great and glorious God, and Jesus Christ his beloved son in the world, from the necessity those, who thus profaned these divine institutions, were under, to make an outward profession of the truth, and frequently to inculcate an external compliance with the gospel requisitions, in order to improve the enthusiasm, and devotion natural to mankind even in an ignorant and uninformed state; and more especially that, wherein men professing christianity, but depending wholly on the dogma's of their spiritual directors, abuse it to the purposes of power and influence over the minds and bodies of men.

These witnesses, then, though depressed and in sackcloth, constantly bore a glorious testimony for God, in the lives and doctrines of some of his children in every age of the church; who though few and scattered, as the heath in the desert, yet have always

been found, like Elijah's prophets, kept by God, as a testimony for him on the earth, at all times and in all seasons of declension and spiritual darkness. These anointed ones, though teaching and instructing the people clothed in sackcloth, have continually supplied the poor suffering servants of Jesus Christ, even under the operation of racks, tortures and violent persecutions, with the golden oil from the golden pipes of the inmost sanctuary, or the holy of holies, and have been uniform witnesses for God, in a state of the most depressed and mournful circumstances, when compared with those blessed and important uses, for which they were originally designed, and will hereafter answer, when they revive and flourish in all their glory, as is afterwards foretold by the beloved disciple.

But though the servants of God under these dark ages of the churches, have offered him in a certain degree, a pure and spiritual worship, yet *even among them*, considering all their letts and hindrances, their difficulties and distresses, arising from persecution, the world, the devil and their own lusts, these witnesses in a great measure, have been prophesying in sackcloth.

But in how much greater degree has this been the case, among the mere nominal professors, who have constituted the visible church, during its awful degeneracy throughout the Roman empire for the last 1260 years, including the ten kingdoms, into which it has been divided. This may be justly called

prophesying in sackcloth, whether we consider the church, either aggregately, as in her religious councils or grand hierarchy with the pope at their head, or separated into kingdoms and civil governments.—Here will be found most undeniable evidence, by all who will make themselves acquainted with ecclesiastical history, that the public worship and ordinances of the church of Jesus Christ, have been, in the severest sense of the word, clothed with the deepest sackcloth.

To give a few examples, among the thousand that are recorded in the annals of the church—Dr Moore in his divine dialogues 161, and in his mystery of Iniquity, lib. 2d, ch. 15, 16, says, "Pope Julius was in seven years the occasion of the slaughter of two hundred thousand christians—the massacre in France cut off one hundred thousand in three months—P. Peronius avers that in the persecution of the Albigenses and Waldenses one million lost their lives—from the establishment of the Jesuits till the year 1580, about 30 or 40 years, Balduinus says, nine hundred thousand perished—the Duke of Alva, by the hangman, put to death thirty-six thousand—Vergerius affirms that the Inquisition, in thirty years, destroyed one hundred and fifty thousand—to this I may add the Irish rebellion in the last century, in which thirty thousand were destroyed, as the Lord Orrery reports in a paper printed in the reign of king Charles 2d.

Gibbons in his 2d vol. 495, says, that in the Netherlands alone, more than one hundred thousand of

the subjects of Charles the 5th are said to have suffered by the hand of the executioner,* which confirms what is mentioned above.

The same observations will hold good, in a measure, even among protestants, whose profession and advantages should have led to a more exemplary conduct; if you compare the past and present state of the church and the Lord's day, with what we are encouraged to hope it will be, when restored to its purity after the death and revival of these witnesses, who are still mourning in sackcloth, if not already "slain and lying in the street of the great city."

Hence it appears probable on the closest investigation, (yet this must be asserted with the greatest modesty and diffidence, as so many pious and learned men have differed on this subject) that the religious instruction from the divine word with the public worship of almighty God in his churches, and the sabbath and Lord's day with their ordinances; have been and still are the two witnesses mentioned and intended by the spirit of God, by the "two olive trees and the two candlesticks, standing before the God of the earth."

But as this divine and supernatural vision, has not left us to a single mark or character, but has proceeded to point out the power and qualities of these witnesses, let us see how *they* will apply, on this construction—

* Cites Grot. annal. de Reb. Belgius, Lib. 1, fol. 12.

5th. verse—And if any man will hurt them, fire proceedeth out of their mouth and devoureth their enemies; and if any man will hurt them, he must in this manner be killed. This is descriptive of the power attending the preaching of the gospel and of prayer in the churches of God.

These witnesses are to be their own avengers by these means, and their weapons are not to be of a material kind, but the doctrines which they shall teach and propagate; for God will assuredly put in execution the threatenings of his word.

The fire mentioned here is a mystical fire, and means the powerful operation of the spirit of God that will attend the word preached by means of these witnesses. This is the flying roll of Zechariah, "which enters into the house of the thief, and into the house of him that sweareth falsely by the name of God, to consume them."—The figure is also contained in the old testament, as in Jerem. v. 14, "wherefore thus saith the Lord of hosts, because ye speak this word, behold I will make my words in thy mouth fire, and this people wood, and it shall devour them."—In this manner Moses and Aaron brought down actual fire, in the case of Koran and Abiram; and Elijah on the prophets of Baal.* So in Isaiah, xi. 4, "and he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked,"—and in Hosea, vi. 5, "There-

* 1. Kings, xviii. 2; and 40. 2. Kings, i. 10 to 14.

fore have I hewed them by the prophets—I have slain them by the words of my mouth, and thy judgments are as the light that goeth forth."—The new testament makes frequent use of a similar figure as in 2d. Thess. ii. 8, " And then shall that wicked one be revealed, whom the Lord shall consume with the spirit, (or breath) of his mouth, and shall destroy with the brightness of his coming ;" and lastly, Rev. i. 16,—" and out of his mouth went a sharp two edged sword."

It is a very common thing in the scriptures, to term the threatnings denounced, by one properly authorized, in the name of the Lord, as those of the person himself—as in 1. Jer. ix. 10, " And the Lord said unto me, behold I have put my words in thy mouth: see I have this day set thee over the nations and over the kingdoms to root out and to pull down, to destroy and to throw down, to build and to plant." So here the divine judgment, denounced by these witnesses, may properly be represented in the figurative language of the scriptures, as fire coming out of their mouths to destroy their enemies.

And it may here be remarked, without being exposed to any just charge of enthusiasm, that it has been no uncommon thing, to find the confession of most persons, who have been brought to make public professions of penitence for their sinful lives, beginning the black catalogue of their evil practices, with the profanation of the Lord's day and the neglect of the public worship and its ordinances.

6th. verse—They have also power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them to blood; and to smite the earth with all plagues, so often as they will.

This is a continuance of the same power of these witnesses by the word of their doctrine and the efficacy of their prayers, and is similar to the instances of Moses and Elijah; the one in the plagues on Pharaoh;* and the other in the reign of Ahab, and may mean the power of the church of Jesus Christ, in the due administration of the ordinances of the gospel, to shut heaven against all the despisers of its grace, as Elijah's prayers prevented the material rain in the days of Ahab.† "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months; and he prayed again, and the heavens gave rain."‡ So by the prayers of Daniel, the captivity of Babylon was set at liberty, and in the parable concerning the widow wearying the unjust judge with her clamors, the application is, that God in like manner constrained by the prayers of his elect, will at length rise up to their revenge.§

So when the trumpets are sounded for the destruction of Rome, the prayers of the martyrs are

* Exod. iv. ch. 9th verse—vii. ch. 17th verse.

† 1st Kings, xvii. ch. 1st verse—xviii. ch. 42d & 45th verses.

‡ James, v. ch. 17th verse.

§ Mede.

first called into remembrance by God at the incense offering. This may also be construed, with great propriety, to mean, that for want of knowledge of the spiritual truths and principles of the gospel, the adherents of the man of sin, should be left to great hardness of heart, and extreme ignorance of their duty both to God and man, by which all the influences of the holy spirit, being withdrawn, or withheld from them, they should become with regard to divine things, as the earth without rain, during the prophesying of these witnesses or 1260 years.

"Rain or dew, in the sacred writings signify in general the divine protection, or the effusion of God's goodness in any way; and in particular *that of his word* as it is an effect of his goodness to mankind: as in Isaiah, "I will pour water on him that is thirsty, and floods upon the dry ground; I will pour my spirit upon thy seed, and my blessing upon thine offspring."*—Rain is also understood of the divine protection, and particularly of the gift of prophecy (or teaching)—the effusion of divine grace—rain therefore, signifies the word of God—his grace or favor, and that this is his gift, or a sign of it greater than prophecy; so that it appears, that during the days, that these witnesses shall prophecy, God shall at their prayers, and to avenge their cause, and punish their enemies, withdraw his protection and blessing, so that there shall be among men, great afflictions and famine of the word of God."†

* Isaiah, xliv. ch. 3d verse.

† Daubuz, 513.

As the church and worship of God, by means of the Lord's day and its ordinances, were to be nourished and supported; and thereby afford solid hopes of everlasting life and happiness to the sincere servants of Jesus Christ, however they might suffer and be tormented in this world for the sake of their Lord and master; so they give full assurances of absolute dsstruction to all who should finally despise and contemn these means of grace—that they should in consequence become more and more hardened and barren like the earth without rain. "Take heed to yourselves, that your heart be not deceived and ye turn aside and serve other gods, and worship them, and then the Lord's wrath be kindled against you, *and he shut up* the heavens, that there be no rain."* And again, "Elijah the Tishbite said unto Ahab, as the Lord God of Israel liveth before whom I stand, *there shall not be dew nor rain these years but according to my word.* And after a long drought of three years, we find the prophet saying unto Ahab his great enemy, "get thee up, eat and drink, for there is a sound of abundance of rain."†

So when these witnesses have finished their prophecy, in sackcloth, and have been slain, and their bodies laid in the street of the great city three years and an half, all the prophets of Baal, meaning false teachers (teaching for the doctrines of Christ the commandments of men) and the enemies of the gospel,

* Deut. xi. ch. 16th and 17th verses.

† 1st Kings, xvii. ch. 1st and 41st verses.

shall be by their means exterminated and destroyed, then you may expect the showers of divine grace upon his people.

This is expressly promised in the prophet Joel, where after showing the great and blessed change that shall happen to Israel in the latter days by means of the prayers of the church, it is promised, "and it shall come to pass afterwards, that I will pour out my spirit on all flesh, and your sons and your daughters shall prophecy, and your old men shall dream dreams; your young men shall see visions; and also upon the servants and upon the hand-maids, in those days, will I pour out my spirit; and I will shew wonders in the heavens and in the earth, blood and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come; and it shall come to pass, that whosoever shall call upon the name of the Lord shall be delivered; for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and the *remnant,* whom the Lord shall call."*

* Joel, ii. ch. 28th and 31st.

Now both, as well the harvest as the vintage, is obtained by prayer; the harvest, as it seemeth, by the prayers of the church universally; for the angel which there beareth the person of the suppliants, is said to come generally, out of the temple; but the vintage, rather by the prayers of the martyrs and confessors, against whom the wicked ones exercised cruelty with slaughters and torments, and sacrificed them to Christ; where-

The power of these witnesses over the waters to turn them to blood and to smite the earth with all plagues so often as they will, is explained by Exod. iv. 9, and vii. 17, and may be predictive of the effects that will flow from the contempt and neglect of the church and ordinances of the gospel to the multitude of the people of the nation at large (always prefigured in scripture by waters and earth) by promoting domestic and foreign wars and bloodshed to a very great degree, with the many other plagues, as pestilence and famine, usually attendant on general confusion and anarchy in a nation.

7th. verse—And when they shall *(be about to finish,* as it should be rendered) have finished their testimony, the beast (or living creature) that ascendeth out of the bottomless pit, shall make war against them and kill them.

The period of this part of the prophecy is, when the witnesses shall be about concluding their testimony, that is, towards or near the end of the Roman hierarchy, and a short time previous to its destruction and the restoration of the church of Christ to its

fore the angel who called for this, cometh out of the place where the altar standeth, and is said to have power over the fire, even the fire of martyrdom—for that is commonly known, that the blood of the martyrs cryeth to God for revenge—for surely the scripture every where witnesseth that the divine power will bestow neither prosperity upon the church nor inflict punishment upon their enemies without their prayers. *Mede on Rev.* xiv. *ch.* 18*th verse.*

primitive purity, a government shall arise within the former Roman empire, (being one of the ten kingdoms into which it was subdivided) designated by this beast or living animal, that shall make war against these witnesses of God, and overcome them, and to all human appearance shall kill them.

This killing of the witnesses, is to be analogical—For it is not uncommon in scripture, to use language in this manner, as to live, is often used for, *to be*, and to die, for *not to be*. So it is said, *we live to God*, when we enter into his service and keep his commandments—we die to sin, when we cease to be the servants or slaves of satan. "He is said to die, who, being settled in any state whatsoever, whether political or ecclesiastical, ceaseth to be what he was. So he is said to kill who punisheth any one with such a death." Therefore these witnesses are said to be killed, when they are wholly prevented from the exercise of their testimony, so that they no longer use their prophetical office.*

* Both Sir Isaac Newton and Dr Clark interpreted "the reign of this beast to mean the open avowal of infidelity," and they conjectured, that the state of religion in France, *and the manners of the age*, combined with the divine oracles, would announce the approaching reign of the beast. And they considered it as possible, that the ecclesiastical constitution of France would soon be subverted; and that the standard of infidelity would be first set up there—and they supposed this verse to foretel this important era in the christian world.

Amongst the causes by which popery had an obvious tendency to produce infidelity, must be reckoned their treatment of

As the former beast was identified by having seven heads and ten horns; so here this last beast, is to be as certainly known, by his rising out of the bottomless pit. The earth in prophetical language, generally is descriptive of the mass of the common people at large;* may not then the bottomless pit,

the holy scriptures. "The popes, says Mosheim, permitted their champions to indulge themselves openly in reflections injurious to the dignity of the sacred writings; and by an excess of blasphemy, almost incredible, (if the passions of men did not render them capable of the greatest enormities) to declare publicly, that the edicts of the pontiffs and the records of oral tradition were superior, in point of authority, to the express language of the holy scriptures. It is well known that the Romanists decried the sacred original as much as possible; and that the vulgate translation, because it abounded in errors, and might be more easily perverted to their purpose, was declared by a solemn decree of the Council of Trent, an authentic, that is, a faithful, accurate and perfect translation. In the true spirit of this decree, Morini was employed in the laborious work (Biblicarum seu mavis antibiblicarum exercitationum, says Mill) the object of which was to destroy the credit of the original, and to support that of the vulgate, as the only complete and unerring rule of faith. Mosh. Eccl. His. 4 vol. 213, Mills Prolegm. 1318, 1326, 3d vol. Kett. Proph. 10.

* The earth is the peasantry, or vulgus hominum, together with the terrestrial creatures serving the use of man.

Mede 616.

Dr. Lancaster, says, the reason is, that in the symbolical language the natural world represents the political—the heavens, sun and luminaries represent the governing part, and consequently the earth represents the part governed, submitting and inferior.

with equal propriety, mean the lowest, meanest, and most reprobate of the people—profane—blasphemous—vicious and debased both in morals and practice, from whence it would appear, that the government intended by this prophecy, will arise from among and by means of the very dregs of the people at large, and be remarkable for its whole conduct being contrary to every other government, and partaking of the principles of the great enemy of mankind, who delights in their abasement and destruction, and for this end promotes war, confusion and bloodshed, among the inhabitants of the earth.* Quintus Curtius

The figurative language of the prophets is taken from the analogy between the world natural and an empire or kingdom considered as a world politic. Accordingly the whole world natural, consisting of heaven and earth,' signifies the whole world politic, consisting of thrones and people, or so much of it as is considered in prophecy; and the things in that world signify the analogous things in this.—For the heavens and the things therein signify, thrones and dignities, and those who enjoy them; and the earth with the things therein, the inferior people; and the lowest parts of the earth, called hades or hell, the lowest or most miserable part of them.

Sir Isaac Newton on the proph. part 1st, chap. 2d.

* Since writing this, I have met with the following observation of a late writer, "the beast which ascendeth out of the bottomless pit (*To therion to anabainon ek tes a bussou*) not which arose, or did ascend, but which is rising out of the abyss—as if he were now rising, or was just now become a perfect tyrant, when he slew the witnesses.—The second beast is said to come up out of the earth, but this from the bottomless pit, (*ek tes a bussou*) from the abyss or pit, bog or whirlpool of infi-

in lib. 10, art. 7, says, "There is no bottomless ocean, no vast stormy gulf or strait which rolls such tumultuous billows, as a *multitude*, when it abandons itself to excesses *of a liberty* recently acquired, and which it knows is soon to be lost."

We find in other parts of the revelations, the Turks and Saracens, those enemies of Christ and his church, are prefigured by fire, smoke and brimstone coming out of their mouths—" and the fifth angel sounded, and I saw a star fall from heaven to the earth, and to him was given the key of the bottomless pit, and he opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace, and the sun and the air were darkened by reason of the smoke of the pit—and they had a king over them, who is the angel of the bottomless pit; whose name in the Hebrew tongue is Abaddon, but in the Greek tongue, he hath his name Apollyon," (that is, the destroyer) Rev. ixth. 11th. So here St. John represents other circumstances attending the prince of darkness and his gloomy kingdom, to ascertain and characterize the government, that is, to slay these witnesses of God.

nite depth—perhaps by the second beast coming out of the earth, is meant his tyranny being domestic and exercised rather over his own country, than over foreign nations.

Mr Kett says, " The beast that ascendeth, that is, ascendeth or is ascending out of the bottomless pit, at the time that the witnesses are finishing their testimony"—It is abussos, that is a pit or gulph, if not bottomless, at least of an indeterminable depth. *Vide Campbell on Rom.* x. 6, 7. *prelim. Diss.* 82.

This same beast is again mentioned in the xviith chap. that there might be greater certainty on this important subject; where the angel after describing the woman on the scarlet colored beast, full of names of blasphemy, having seven heads and ten horns, &c. &c. explains the mystery to the apostle—" The beast that thou sawest was, and is not—but shall ascend out of the bottomless pit and go into perdition," that is, it is the same beast spoken of, in the xith chap.—" and they who dwell on the earth, (that is the common people at large) shall wonder (whose names are not written in the book of life from the foundation of the world) when they behold the beast that was, and is not, and yet is"—that is, this is the beast that was, as emperor of Rome, but is not, having been destroyed and done away for a time, and yet now is again revived in this new beast arising from the abyss or mass of the lowest of the people, taking the title and character of Emperor of the Roman government before destroyed and now revived. " This beast that was and is not, even he is the eighth and is of the seven and goeth into perdition, that is, he exerciseth all the power of the original government of Rome, over all their ancient territory, in a tyrannical and arbitrary manner, and is of the seven, claiming his power as of the former government of Rome, yet nevertheless, notwithstanding all his power, " he shall come to his end and none shall help him."*

This government is to rise, before the testimony of these witnesses is finished, but towards or near the

* Daubuz.

end of it, that is, of the 1260 years. So that the witnesses will not be entirely slain at the first stroke, but they will have war waged upon them, some time before their destruction, that is, they will be attacked by degrees, so as to weaken their influence, under the idea of a vain philosophy, investigating the principles of religion and the obligation to obey the precepts of revelation, by the weak and fallacious rules of human reason, without divine aid.—Beware lest any man spoil you through philosophy and vain deceit after the tradition of men; after the rudiments of the world and not after Christ.*

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord who bought them, and bring upon themselves swift destruction; and many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.†

By these means the witnesses will be deprived, from time to time, of success in the world, although for a while, a bare appearance may be preserved; in the end they will be overcome, by their authority and influence being wholly done away, and all support from their friends and well-wishers taken from them; which soon brings on their destruction, or their being slain, so that it will appear to all around them, that these witnesses are entirely suppressed, and abolished

* Colloss. ii. 8.

† 2d Peter, ii. 1, 2.

from the belief and practice of the people of that nation or government.

It is a common figure in scripture, to designate the total suppression of any custom, ordinance or observation among a people by the terms, slaying, killing, and death.

Mr Daubuz, who wrote in the beginning of the 18th century on this passage, observes, " the death of the witnesses betokens that the true worship of God shall be so far extinguished, that it shall make no visible figure in the world—It shall be quite overpowered by the idolatrous worship—Their enemies shall think that it is quite gone, accounting as nothing the successive rising up of some few opposers now and then—this is such a death, as becomes a political or collective body."*

Lest any one should mistake, it is to be particularly observed, that this new war of the beast, is not of the same nature of that formerly waged against the company of the saints, when it was given him to make war with the saints and to overcome them, but altogether different; *that,* was against the saints generally—*this* is in a peculiar manner against the witnesses, or the word and ordinances of God, and all those any ways connected with them, or usually supporting them—In the first war, the power was given over all kindreds, tongues and nations—In this new war it is to be in some measure a domestic

* Fol. 517.

war and to operate in a special manner over the witnesses,*—The consequences of the one was, that all the nations of the earth should worship the beast with seven heads and ten horns—The other is to be followed, by great fear on all the followers of the beast with his own certain ruin—the resurrection of the witnesses, and the destruction of the great city.

Perhaps this imagery is taken from the history of our Lord's passion, who at the end of his prophecy or teaching was cut off by the Roman dragon, but on the third day he rose again, and afterwards there was a great earthquake—forty days afterwards he ascended into heaven in a cloud; so that these witnesses being likened to Christ in their prophesying in sackcloth, and in their suffering and death; so likewise, after his example, they are to be raised to great glory and honor.

The passion of our Lord may be predictive of what shall happen to these witnesses—their resurrection may also be succeeded by an earthquake, or revolution in the government where they shall be slain—and forty years afterwards (answerable to the forty days of our Saviour's appearing to his disciples on earth) may be a period of extraordinary events to the church of Christ as well as to the world at large.

And as Christ informed his disciples, that when they should see Jerusalem encircled with armies, they might know that its desolation was nigh, even

* Vide Rev. xiiith. 7th.

at the door; so when you shall see the resurrection of the witnesses, after lying in an apparent state of death for a short space of time designated by three days and an half, then know that the destruction of the great city, is not far off.

But as Jerusalem was first surrounded by Roman armies under Cestius Gallus and driven to great sufferings, but Cestius was defeated with the loss of 5000 men,* and the hopes and confidence of the Jews raised to the highest pitch, by which the christians had an opportunity of escaping to Pella beyond the river Jordan; after which the Roman army under Vespasian soon returned and burnt the city and temple; so it may be hatt the pope will, after being reduced very low, have a short respite, that the enemies of the gospel may be more hardened and the people of God may come out of her and not be destroyed by her last plagues.

This fall of the mystical Babylon, is to answer the same purpose to the christian world, that the desolation of the Jewish state and temple did to the believing Jews, soon after our Saviour's resurrection. —As nothing could stagger the faith of a believing Jew, more than the abiding glory of the temple of Jerusalem, which both Daniel and Christ had expressly foretold should be destroyed, which led the apostle Paul, to exhort his fellow-christians "to hold fast the profession of their faith without wavering *and so much the more* as you see the day approaching," that is, the day of the destruction of the

* Josephus.

state and temple, when their faith should be sufficiently confirmed.—So the reformed christian, when he shall see the total fall of the mystical Babylon, he may with confidence lift up his head and rejoice, knowing, of a certainty, that his redemption by the second coming of his Lord and master draweth nigh.

Verse 8th. And their dead bodies shall lie in the street of the great city, which spiritually is called *Sodom and Egypt, (and Jerusalem*)* where also our Lord was crucified.

It is remarkable, that throughout the revelation, whenever Rome is intended under any figure, she has the appellation of *great,* prefixed—as Babylon the *great*—the *great* harlot—*great* city, &c. &c. and by Rome or its figures, the whole empire or state is meant, as it was so usually understood in that day; thus civitas Romæ is translated by civil law writers, "the empire of Rome."†

* May not the words (and Jerusalem) be fairly understood here, and from the whole scope of the verse, seem to have been accidentally omitted in copying—then the city where the witnesses are to be slain and in whose streets they are to lie, is typified by those three remarkable cities, Sodom before the law—Egypt since the law—and Jerusalem under the gospel.—It is evident that Isaiah in i. 10. calls Jerusalem Sodom and Gomorrah, as guilty of equal transgressions.

> Hear ye the word of Jehovah, O ye princes of Sodom;
> Give ear to the law of our God, ye people of Gomorrah.
>
> *Lowth's Isaiah.*

† The word city when applied to Rome, means the empire of Rome; as by a person free of the city, is generally under-

It may also be noted as a key to the allegory in the text, as well as several others in the revelations, that whatever is remarkable in the plagues of Sodom and Egypt, are applied in this vision to the empire of Rome, and are to be interpreted mystically, and explained thereby.

Although these witnesses shall thus be slain to all human and outward appearance, or these institutions and ordinances be so totally done away and brought into disuse by the conduct of the government of the beast; and contemned and despised by the nation at large, and in every national view, past the probability of ever being brought into practice and observance again, yet their dead bodies shall remain, and that plainly and openly lying in the street—By this is meant these institutions being abolished in practice, and opposed by other institutions and practices adopted in their room, wholly opposed and in contradiction to them; yet there shall be no positive law or formal decree enacted, with fines and penalties expressly destroying them, so as to render those who may persist in the observance of them, obnoxious to these pains and penalties.—But from general and universal practice, and the contrary nature and tendency of those adopted to contravene them, and which please and indulge the taste and temper of the people at large, tending more to gratify and advance the wishes and desires of the populace, they will be

stood, a person free of the empire—Civitas is generally translated empire. *Preface to Vatel's Law of Nations.*

brought not only to lose every idea of their spiritual use and importance, but will be led to despise and hate them. They will be taught to consider them as oppressive and burthensome; being merely imposed by the evil designs of their enemies, to subject the people to their will and pleasure—Hence it shall generally appear, as if the worship of God, the instructions of his word and an attendance on his ordinances, were wholly abolished; and they will be so considered by the people of that nation.

Mr Daubuz, already mentioned, says, "by this figure is shown that the worship of God shall be banished from the capital of corrupted christendom, as well as from its whole jurisdiction, and be there more particularly scorned and profaned. It shows that the persecution of the saints, shall be in those very countries, where, before this period, the church of God was planted; but more particularly in the capital city—Therefore the holy city, being the symbol of the whole christian church, the dead bodies of the saints shall be all over, and be seen upon it dead; and by consequence, that which is the true worship, shall be thought expelled from it and all its territories.—These symbols show an utter desolation and ruin of God's people as a church, and the extinction of the true worship, in the chief and principal parts of these dominions wherein it was established, seeing that it is so in the capital city.*"

* Fol. 518.

By the street of the city we are not to understand, what is generally meant by that expression, for it ought to have been translated, in a distant part of the city, or Roman empire, meaning in one of the provinces formerly belonging to it, or of the kingdoms into which it was divided.

The Roman empire, now become Rome christian, is usually in scripture denominated the spiritual Egypt—Sodom and mystical Babylon;* and in our humble opinion, is also here compared to Jerusalem, on account of her having slain these witnesses of God; and as our Lord was crucified without the city of Jerusalem, which was now a Roman province, so these witnesses must be slain and their dead bodies lie in one of the then provinces or kingdoms into which the empire was to be divided.

But I would not contend about trifles; if a more literal interpretation should be preferred, by confining the words strictly to the tenor of them, then, by the city, either the Roman empire at large may have been prefigured—it being spiritually or mystically called *Egypt* for its spiritual tyranny—*Sodom* for its spiritual fornication—*Babylon* for its spiritual idolatry, and is compared to *Jerusalem* for the crucifixion of our Lord; or it may be some one great city, in one of the kingdoms famous for its wickedness.

* The famous Mr Gibbon, in his 2d vol. of the decline of the Roman empire, fol. 304, says, " the epithet, " *Babylon*," was applied to the city *and to the empire* of Rome."

Verse 9th. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half; and shall not suffer their dead bodies to be put in graves.

These people, kindred, tongues and nations are supposed not to be friends of the beast, or enemies of the witnesses; but opposers of the government of the beast, and collected together for and combining in opposition, to him—They are different from and averse to those mentioned in the next verse, who dwell upon the earth, and rejoice over the destruction of the witnesses—By means of their opposition, the government of the beast will be prevented from totally destroying the small portion of the worship and ordinances of God, which now only remain, by positive and penal laws, so as to cover their dead bodies as if put into graves, or absolutely and irrecoverably suppressed and destroyed, by preventing and punishing the private attention of any serious and devout mind, to these witnesses of God.

But this government of the beast will be kept from this last grade of their enmity and hatred to the service of God, by the fear of losing all character and reputation with the nations around them, though in opposition and inimical to them*—But this state of

* "The Convention of France had agreed that there should no longer be any other divinity than Reason, and the Country—it had legally established atheism. These absurd decrees created universal indignation among foreign Nations—Danton" (being accused of this, was made the 'scape-

things shall last only for a small space, from the death or suppression of the witnesses, or the decree by which they were finally put down, and other absurd and wicked practices adopted in their room.*

Verse 10th. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwelt on the earth.

This seems to have been the ancient practice, in all cases of success and victory over enemies, now exercised by the subjects and dependants of the beast, who are so repeatedly designated by the earth, to show that they are a government of the lowest people, without orders, or ranks of dignity among them, agreeably to the custom of the other nations.

goat, by way of an excuse for their flagitious conduct) "is found guilty; and the infernal genius of the committee of public safety, dared to take on itself to revenge the Deity." *Considerations sur la Revol. Sociale 224 Month. Review 1795.*

* While this work is printing, the news of the counter-revolution in France arrived, to the great joy of the friends of peace and order—Bonaparte issued his mandate for the abolishing the Bishoprick of Rome and annexing it to Tarentum on the 1st of January 1810—he was driven from Russia and pursued into Germany in the winter of 1813—in the following summer he was beaten on every side and received his fatal death stroke at Leipsic, on the 18th day of Oct. 1813; by which France is restored to her legitimate monarch, and religion is again established; but in some measure freed from the former shackles and impositions.

This practice of sending gifts and rejoicing on any remarkable success is mentioned in the book of Esther, "Therefore the Jews of the villages, made the 14th day of the month Adar, a day of gladness and feasting, and a good day, and of sending portions one to another."—"And Mordecai wrote these things and sent letters unto all the Jews—that they should make those days, days of feasting and joy and of sending portions one to another and gifts to the poor."*

The people, therefore, of the government of the beast, the infidels, philosophers and pretended patriots, who shall thus slay these witnesses of God, (and it is not improbable but that they may be joined by some of other nations in alliance with them) shall receive great pleasure and satisfaction from the supposed death of these witnesses, and the expectation of having thus got rid of practices and habits which they consider as founded in folly, ignorance and superstition. This will lead them to rejoice with and congratulate each other on the occasion; and to convert (as Nebuchadnezzar did of old) the ornaments and materials used in the churches of Christ and the public worship of Almighty God, into gifts and the means of public rejoicing and festivals for their supposed victory.—And the reason assigned is, "that these two prophets tormented them that dwelt upon the earth," that is, the people of the government of the beast.

* Esther, ixth. 19th, 20th, 22d.

"These words plainly allude to those of Ahab to Elijah, 1st Kings, xviii. 17th, and are worthy of particular attention; they are also the very objection made to our Saviour himself, Luke, xxiii. 2d.—In like manner these prophets are accused (for their instructions and teaching the people) of perverting the minds of the people, and raising sedition, and then bringing on men all the effects of God's anger upon such as are accursed of him. The primitive christians also, were accused of high treason for disturbing and opposing the worship of the gods as established by law, and their torments and punishments were excused upon that score.—The miscarriages of men, the plagues of God; all unlucky accidents have been formerly laid upon the heads of the martyrs, during this corrupted state, as if they had been the causes of those torments: indeed in one sense they have tormented them, in that for their sakes, at their request, and to avenge their cause, God hath punished their persecutors."*

The reason, thus assigned, is plainly predictive of that general uneasiness and disgust, that has always been manifested, but will now prevail in a very remarkable and striking manner among men of the world, against keeping holy one day in seven, and particularly in devoting it strictly to the public worship and acknowledgment of the one only living and true God, and Jesus Christ whom he hath sent into the world: supposing that the supreme Being is better

* Dabuz, 531, 532.

pleased by the labors of a vain philosophy, teaching the sole pursuit of that pleasure and happiness which tend to the gratification of mere animal nature.

These witnesses also tormented those upon the earth, by means of the public instruction, holding up continually to their view, and inculcating the wickedness of their practices, and the awful and everlasting punishments that most assuredly await their ungodly lives.

The prophet Malachi many years before this, had threatened the wicked among the Jews in language of the same import. " And I will come near to you to judgment, and I will be a swift witness against the sorcerer, and against the adulterer, and against the false swearer; and against those that oppress the hireling in his wages; the widow and the fatherless; and that turn aside the stranger from his right, and fear not me saith the Lord of hosts."*

Verse 11th. And after three days and an half the spirit of life from God entered into them, and they stood on their feet and great fear fell upon them who saw them.

This space of three years and an half is a remarkable period throughout the old and new testaments.—The famous drought on the land of Israel in Ahab's reign in consequence of the prophet Elijah's prayers, was for the space of three years and an half, which in prophetic language is expressed by three days and

* Malachi, iii. 5th.

an half, and seems to be typical of the time that the witnesses are to remain in a state of death.—The ministry of St. John the Baptist, who was the second Elias, and the harbinger of the first advent of the Saviour, was for the same space of time; and according to St. Jerome, Christ's actual ministry, which began with John's being cast into prison, or the time spoken of by Daniel the prophet being fulfilled, continued during three years and an half to his crucifixion.

In like manner, some short time, equal in prophetic language to three years and an half, is determined on for these witnesses to remain in a state of death or suppression, so as not to be publicly used, acknowledged or improved to any of the sacred purposes for which they were intended. But at the end of this period the spirit of life from God, is again to return to them, and they shall stand upon their feet; or be restored to a condition of acting and thereby resisting their enemies. By their first standing on their feet, previous to their complete restoration or being called up to heaven, or to great power, it appears that it will be some time after their resurrection, before their victory will be complete. The government that will restore the Lord's day and the public worship, may in the beginning do it reluctantly and partially, but it will soon be seen that the power is of God.

Indeed the precise interpretation of this prophecy, will not long continue doubtful, or without clear and

full proof of its truth—At the end of this period, these witnesses, or the church, and Lord's day, with the ordinances of the gospel, without any or with very small visible human means, but as by the spirit of God, will not only rise again but be adopted and brought into more general and universal practice, with renewed purity and greater vigor than ever. As the death of these witnesses shall be, so shall be their resurrection; that is, the joy and satisfaction given to their enemies by their apparent destruction, will be out-done by the exultations and happiness of their friends and advocates by their reinstatement to more than their former glory and usefulness.*

The worship of God shall again be established, and his churches and temples restored throughout the government, to the great joy of the people of God. —The Lord's day with all the ordinances of the gospel, and its faithful ministers and teachers shall again become the delight of all the faithful, and more fully answer their original design, and continue living witnesses for Jehovah among the people; and witnesses for the people, before the God of all the earth—Then will the invaluable importance of public worship and the Lord's day, with its ordinances, appear in strong colors to the world; be held in greater esteem and be more attended to, than they have been during the space of 1260 years—Hence will arise such convictive evidence of the truth of the divine predictions,

* The political resurrection of the witnesses happens, when Rome falls and the beast is destroyed. *Daubuz*, 931.

and the meaning of the holy spirit in the prophetic declarations relating to the church during this period, that the faith of God's people will be enlarged, their love enflamed and their confidence in the future events foretold increased and confirmed, especially in the glorious event on which all their hopes are founded, the second coming of their risen Saviour in glory—This will be followed by another unequivocal testimony to the truth of the divine word, for "great fear will fall upon them who see these things," that is, upon the enemies of the church of Christ, who shall be witnesses of these astonishing instances of divine prediction and power; especially as somewhere about the completion of this event, the destruction of the city of Rome by fire, is to happen.

Verse 12th. And they heard a great voice from heaven, saying unto them, come up hither—and they ascended up to heaven in a cloud, and their enemies beheld them.

This will be verified by the supreme powers of the renovated government, formerly the beast, becoming the friends and advocates of these slain witnesses, and establishing them again in full exercise* and use—They will not only restore them to

* I think it necessary here, as there will be no more proper place for it, to give to my readers the substance of the issue of an extraordinary convocation of the constitutional clergy of France, assembled in national council, in the years 1797 and 1798, as stated in the new Annual Register for 1798, fol. 270—278. This convocation seems to be a strong evidence of the

their former state and circumstances, but to much greater glory and honor, than they have ever yet enjoyed—This is the general meaning of being taken up into heaven in a cloud, and is so construed by the

revival of a new order of things relative to religion and as looking towards the restoring public worship and the exercise of religious instruction—It was attended by 33 bishops and 53 priests.

" Amidst the civil commotions of France, the fathers of the Gallican church had assembled in national council, to deliberate on a mode or plan of conciliation to repair and cement such genuine parts of this venerable edifice, as had been shattered by the rude and savage hand of persecuting power.—By this plan they also hoped to gather into one common fold, those who agreeing in the unity of the faith, had separated from them in certain points, in which each individual became his own guide; since, the church not having foreseen the desolation which would attend it in these latter times, had made no prescriptive regulations for the conduct of the faithful, whose fate it should be to fall on such " evil tongues and evil days." No one, whatever be his religious, or political creed, except his mind be hardened by the fanaticism of irreligion, and blinded by that ignorance which the cant of infidelity has termed " the age of reason," can behold without sensibility an assembly of pious and sincere witnesses to the truth of the doctrines they professed, creeping out of their hiding places, after the storm of Jacobinical fury, like the christians of the first ages, after the *philosophical proscriptions* they suffered in the fourth, fifth, sixth, seventh and fifteenth persecutions, under the administration of Trajan, Adrian, Antoninus, Mark Aurelius and Julian; and behold them looking over the wreck of the visible church driven by the tempest on the rocks, anxious to gather up the fragments, wherewith to fit out the bark, in which they hoped

ancient Jews: it signifies to be in full power; to obtain rule and dominion, with the protection and assistance of God and those earthly powers ordained by him.

to steer safely into port. The meeting of this council had been prepared by the labors of divers bishops, who after the reign of terror, had assembled in Paris for the purpose of giving provisionary instructions.

These exhortations were set forth in two encyclical letters which till that period of this national council, had been the chief rule of discipline to such of the faithful as acknowledged the spiritual authority of those ecclesiastics who had conformed to the constitutional laws respecting public worship.

The past and present state of the church were laid before this venerable body. The fire of the late persecution, whilst it had vitrified the faith of some, had melted away the constancy of others—Among the instances of apostacy laid before the council was the marriage of nine bishops—Twelve others had formally abdicated their episcopal seats, or refused to fill them—Eight had perished on the scaffold, and thirteen had died natural deaths.

Of the new departments in the south of France, two bishops had emigrated, those of Porentru and Nice; and that of Avignon had not assumed his functions. In the newly united departments of the north, four bishops had emigrated and three had died natural deaths, the other two were only titular. Of the emigrant bishops, it appears that forty had died in foreign countries: one, the bishop of Dol had been shot as a rebel at Quiberoon, and others it appeared had held ecclesiastical synods in different countries, and been active promoters of counter revolutionary projects against the republic.

When the episcopal seats were vacant in various places, presbyteries were formed, whose office it was to hasten the

When our Lord tells the high priest that hereafter he shall see the son of man coming in the clouds of heaven, the elders and priests considered it as blasphemy, because only applicable to the Messiah him-

nomination of bishops.—Of fourteen presbyteries three only had followed the mode prescribed in the encyclical letters, published in the preceding year.—Some few dioceses that had neither formed presbyteries nor named bishops, were under the direction of some other kind of administration, and fifteen others remained without any spiritual government or administration whatever.—To re-organize public worship and ecclesiastical government throughout the republic was an arduous and difficult task. For this purpose exclusive correspondencies were established; periodical publications, such as the annals of religion, were circulated, and societies formed, in imitation of the Taylarian society at Harlem: many works were published, and many are in the way of publication, among which was the bishop of Landaff's apology for the bible.

After attempting to re-organize the administration of the church, the next solicitude of these bishops was, to attempt to call back their non-conforming brethren: for which purpose they were invited by a circular letter to join in the council.

Such was the ecclesiastical state of France, previous to the holding of this national council.—The church in the West-Indies, particularly in St. Domingo, had partaken of the commotion of that colony, of which the priests had divided the ecclesiastical labors—The apostle of that colony, as well as its civil deliverer, appears to have been, the negro general, Touisant Louverture, who by his christian virtues, his attachment to liberty, and his military talents, merits universal esteem—The general, who has been called the man predicted by the Abbe Raynal as the avenger of his race, and their redeemer from slavery, and who was himself a slave at the time

self, when he should come in his glory—The expression is taken from Daniel, vii. 13th, where the son of man is represented as coming before the ancient of days, with clouds, or great power; and from Isaiah,

of the revolution, had published the following proclamation, which breathes a spirit of piety scarcely expected to be found in a general, much less in the sable commander of negro armies. "Brethren and friends, beware of thinking that in any circumstances, in which success has crowned my undertakings, I have had the vain presumption of attributing the glory to myself—The light of religion, that sure and faithful guide of my conduct, has always shown me to whom I was indebted—to God—to that infinite Being by whom we live and move—whose power extends over the whole of the human race, and whose invisible hand guides and governs the universe.

"If the example which I gave you, had been sufficient to fix in your hearts, the love of that being who has heaped on us so many benefits, I should not now have been compelled to awaken in you again the remembrance of them"——"After seeing yourselves lightened of those fetters, beneath which you have so long time groaned, and after having recovered your rights, you may, perhaps, in the delirium of your joy, have attributed your change of condition to human means alone; but if such has been your blindness, open your eyes, and be assured that the will and act which have accomplished the revolution, hat has shaken off from your necks and those of your fellow sufferers, the shameful yoke, are of God alone. His beneficence and justice have placed you again in the rank of men. Study to practice and fulfil your duties, as well towards him, as towards society of which you now form a portion. It is therefore time you should persuade yourselves of the indispensable necessity of acknowledging two objects to which you owe veneration, submission and affection—these two objects are God and the Law.

xiv. ch. 13th v. when the prophet represents the king of Babylon's vanity in exalting himself in his heart, saying, "I will ascend into heaven; I will exalt my throne above the stars of God; I will set also upon

Officers and soldiers of the army! the first of your duties is to honor God, the next to serve your country.

The first obligation consists not only in the observation of a worship, which all nations of the earth have agreed to render to the Supreme Being; but you must each join to this external mark of respect, the exercise of every virtue—Let your exmple lead those over whom you have influence, to the remembrance of a religion which they seem to have forgotten, and inspire them with sentiments necessary to the purity of morals, without which the re-establishment of order and peace wil become impossible. Let your example especially, and if it be necessary your authority, correct that frantic passion of gaming, the fatal effects of which, are not less frequently attended with loss of honor, than that of life."

In this interesting struggle of the catholic church with the torrent that is pouring in on it on every side from infidelity, nothing is more amusing to a serious by-stander, than to witness the hesitation, the deference, the decisions and the various conflicts between pious prejudice and manly resolve, which agitate the breasts of those venerable fathers, when they look towards the author and finisher of their faith, *the holy see.*

The learned reporter, in order to excuse the schism of the constitutional clergy, from the authority of the court of Rome, which the pope has characterized in his bulls and briefs, by heretical rebellion, has quoted the authority of former schismatics, such as *Melchior Canus* in his advice to the emperor Charles V.—of Bessarion to the council of Florence, and even of St. Bernard; of the opposition made by the Italian

the mount of the congregation on the sides of the north; I will ascend *above the heights of the clouds*; I will be like the most high." These are all expressions in the figurative style taken from the great

bishops to the late bull *Autorem Fidei*, against which, when sent to the council of Castile to obtain the *Exequatur*, protests had been made by the Gallican bishops, and had counteracted, tho' with extreme difficulty, its effects.—Emboldened by these authorities, which sanctioned their opposition to the authority of the holy see, they turn the arms of the church against the holy father himself, and quote the observation of an English writer, who proves from the famous bull in Cæna Domini, that the pope having received into his port, the vessels of the English, who were heretics, and given them aid, is himself excommunicated, without power of absolution, even at the hour of death, but by another pope, for such are the decisions of this bull.

The learned bishop, after detailing the various difficulties which had occurred in the convocation of this national council, from the novelty and danger of the circumstances and the situation in which they were placed, closed his interesting report with an eloquent pre-oration to the venerable assembly of reverend fathers—" The political world is shaken to its centre, the inquisition and despotism—tyranny, civil and religious, are crumbling to the dust; although sufficient data be not laid down to indicate the exact term, or calculate the total result of this general shock impressed on the world, which enlightened men, even among the Jews, consider as the forerunners of changes, yet more strange and eventful. The whole of prophecy is now accomplishing: it is not for us to know the time and the moment; nevertheless from the appearance of the natural and moral phenomena which present themselves to our eyes, the christian is compelled to concentrate his thoughts, to ask if the epoch be not near, in which the catholic

grandeur, power and authority of the Messiah when he should come in his glory—Perhaps this exaltation may be brought about by the powers of the government, calling the people of God, to the chief places

religion shall enlighten the whole of the new world—when the descendants of the Gentiles among us (the race of modern infidels) shall be deprived of the light of the gospel, which they have abused—when the remains of the tribes of Israel, whom the breath of God has scattered over the face of the earth, shall acknowledge him whom they have pierced and shall become a consolation to the church."

The first acts of the council were the publication of a synodical letter to the pastors and the faithful on the means of establishing religious peace; and a letter to the bishops and priests resident in France in the same spirit of christian charity. As the primary object of the council was to lay down a plan of general pacification, these reverend fathers proceeded methodically to enquire what ought to be the nature of the plan of reconciliation? To whom this union ought to be proposed?—in what spirit and on what points they ought to agree—what ought to be the conditions of the pacification? and whether it were necessary to address it to the pope and likewise to the bishops of the foreign churches?—These various topics underwent long examination. The first article respecting the nature of the plan, was vague and indistinct—the base of it was stated to be, the three virtues, charity, justice and truth; and portioned to the extent of the evils that had desolated the Gallican church.—The next which relates to the individuals and bodies who should be invited to compose their union, was more precise and specific.—The emigrant priests were excluded from necessity, being in a state of banishment; and of those who resided in France, the majority remained under the interdict, as long as they persisted in their refusal to submit to the laws of the republic—with respect to the points in which

of honor, trust and importance, and re-establishing the word and ordinances of God in greater purity and practical influence than ever.

they ought to agree, and the spirit in which they were to act, it was proposed that a general oblivion should cover all former dissentions, and that the acknowledged tenets of the church should be the prescribed articles of belief. As to the means of pacification, it was accorded, as a general rule, that all pastors and priests, who should remain faithful to their vocation, should be called without distinction, to the exercise of the ministry, whatever might have been their opinions on the questions which have divided the church of France.—The bishops of foreign churches were to be presented with the decree of reconciliation; and the article of submission to the plenitude of the pope, was conceived in a spirit of entire subjection.

The Gallic church after protesting its inviolable attachment to the Catholic, Apostolic, Roman church, acknowledges that the pope is of divine right the visible chief; and that thereby he has the primacy of honor and jurisdiction. That the members of it profess all the dogmas received by the catholic church, and condemn all the errors that it proscribes.

THE

CONSEQUENCES

OF THE

RESURRECTION,

OF THE

WITNESSES.

Verse 13th. And the *same hour*, was there a great earthquake, and the tenth part of the city fell; and in the earthquake were slain of men (the names of men, as it is rendered in the margin) seven thousand—And the remnant were affrighted and gave glory to the God of heaven.

The spirit of God, in order to confirm the truth of this interesting and important event of his communication to the beloved disciple, does not rest the certainty of the prediction on one or two facts, that might be mistaken; but proceeds to tell, what should happen, at or about the same time, in the civil department of the same government, as an unequivocal cheque, or certain demonstration of the period referred to—A great earthquake is to happen, by which the tenth part of the city, or one of the ten kingdoms, into which the empire of Rome was to be divided, should be

ruined, or rather changed. Another remarkable fact should also attend it, that is seven thousand of the names of men being slain or destroyed. An earthquake, in Latin *terræ motus* or a shaking of the earth, is not so expressive, as it is in the Greek, which is the language in which the prophet wrote—It is *seismos*, that is, a shaking of heaven and earth, relating to both civil and religious power—vide Heb. xii. 26, 27.

It is used therefore by the prophets generally, to signify the destruction of the form of things, so as wholly to be changed.

Here are three very interesting events, to attend the former predictions, which if understood, will by their fulfilment about the same time establish a most important æra in the christian world, essential to the more clear explanation of the prophecies, which the wise are to attain to—A great earthquake, or violent agitating and overturning the political frame of the governments of the Roman empire which shall cause the fall of the tenth part of the city, or total change of the civil and religious government of one of the ten kingdoms into which the empire was to be divided—and the slaying of 7000 men of names or men of dignity and title by which the destruction and abolition of all orders of rank and grandeur in that government, shall be done away.

Throughout the scriptures, earthquakes are indicative of great confusions and uproars among the common people of a nation, the change and alteration of their political constitution, but not an absolute

destruction—as by a natural earthquake, the posture of the earth is only changed, by depressing hills, and exalting vallies, turning the channels and courses of rivers, &c. &c.—Thus Haggai speaks—" I will shake the heavens and the earth; and I will overthrow the throne of kingdoms; and I will destroy the strength of the kingdoms of the Heathen; and I will overthrow the chariots and those that ride in them, and the horses and their riders shall come down, every one by the sword of his brother."*

It is therefore a figure known at the time of St. John's writing, and was always emblematical of the change of political and religious government—changes of systems—loss of provinces—dethroning kings and princes—destruction of cities—dissolving of societies and suppression of various communities—high and lofty mountains are laid low as vallies; and low and humble vallies are raised to high and lofty mountains—The highest ranks of dignity destroyed and done away, and the lowest of the people raised to power and great authority.

This earthquake then, is predictive of some remarkable and eventful convulsion of the government, by which all its civil and religious polity will be overturned—its monarchy destroyed—its whole constitution and form of government subverted—its religious establishment will be altogether set aside and prohibited so as to be no more practised or allowed,

* Haggai, ii. 21st, 22d.

In the vi. ch. and 13th v. of this book, an earthquake is also predicted at the opening of the sixth seal when "the sun became black as sackcloth of hair and the moon became as red as blood—the stars of heaven fell on the earth, as a fig tree casteth her untimely figs, when shaken with a mighty wind." This event has already taken place, and so fully justifies our explanation of the verse under consideration, that I shall give the fulfilment of it, in the words of the excellent Mr Mede, who was so able an expositor of this important book.*—"The meaning of this seal is, a remarkable shaking of the heaven and the earth, whereby that astonishing change and subversion of the state of Rome Heathen, by Constantine the great, and his successors the standard bearers of the Lamb, is prefigured: in which you may suppose all the heathen gods shaken from their heaven; the pontifex maximus with all his priests degraded, ejected and

* "Hujus autem sigilli casus est, Cœli terrœque motus admirabilis, quo mirifica illa per Constantinum magnum ejusque successores, Agni signiferos rei Romanæ Ethnice mutatio & sub versio figuratur: qua puta omnes gentilium Dii cælo suo excussi, Pontifices & Sacerdotes exaugurati, dejecti, re ditibusque suis in perpetuum exuti; Templa, Fana and Delubra Dœmonum per omnem Romanum Orbem conquassata, direpta, inflammata, demolita.—Adhæc Imperatores, Reges, Dynastæ, qui Diis suis tam enormiter periclitantibus subvenire, bellum christi vexilliferis indicere, ingentibus copiis decaernere, etiam prælio superati bellum, vi summa instanurere in animum induxerint; inauditis stragibus cœsi, fusi, fugatique; donec tandem, redesperata, nemo amplius religioni Romanæ, tanto fragore ruenti, suppetias laturns reperiretur." *Mede*, 447.

deprived of their revenues forever: the temples, fanes and shrines, with the statues of their demons shaken to pieces, pillaged, burned and demolished through the whole Roman empire. Moreover the *emperors, kings* and *nobles,* in order to aid their gods, now in so great danger of being destroyed, denounced war against Christ's standard bearers, and fought with all their powers, and being beaten, renewed the battle with greater strength; but being cut to pieces with great slaughter, were discomfitted and put to flight: at last things growing desperate, no one could be found to succor the Roman religion any more, thus fallen into ruin, with so great a crash."

So in the case before us the same consequences will take place.—The Dekaton (as it is called in the Greek) or some remarkable one, of the ten kingdoms, is to fall.

Philip Nicolai a divine of the Augustine confession a learned and ingenious man who wrote during the 17th century, understood by DEKATON *tes poleus* or the tenth part of the city, one of the ten kingdoms into which Rome was sub-divided, which in this confusion of nations or earthquake, should secede, or be cut off from the authority of Rome, under whose power she had long submitted.—This coincides with what is elsewhere said, "the ten kings who gave to the beast his power, *then, when the sayings of God* (by his prophets) *shall be fulfilled,* shall hate the whore, and make her naked, eat her flesh and burn

her with fire." This *Dekaton* may perhaps go still farther, and before finishing of the *drama*, extend even to Rome itself; for as Babylon of old was wholly destroyed; so may the spiritual Babylon also, be literally destroyed forever—" Its smoke rose up forever and ever," that is, the city shall be reduced to ashes, so as to be no more built up or inhabited again forever.*

Edward King, who wrote 14 or 15 years ago, in commenting on the words of St. Matthew, xxiv. 29th, " and immediately amidst the affliction of those days, (or by means of the afflictions of those days) the sun shall be darkened and the moon withdraw her light," &c. says, we may remark that if the words be understood as merely emblematical, then the images made use of are such, as are well known to predict, consistently with their constant use in many other parts of prophecy, a great destruction and almost annihilation of many of those lawful powers, that at present rule on earth, *however beneficial any of them may be to the world;* and a dreadful lessening of the dignity and splendor of all greatness, and a subversion of all

* Although God can never want means to accomplish the most unlikely ends he has foretold, yet he generally acts by natural means, to show his omniscience and wisdom—" There is about twelve miles from Rome a volcanic lake, from which bituminous and sulphureous vapors constantly exhale and render the vicinity uninhabitable by man or beast—material substances condense in its petrifying waters, and floating islands are often founded on the surface of compacted reeds and bulrushes." *2d vol. American Letters from Europe, 234.*

good order and civil government: than which event nothing can be expected more formidable."

He refers to Rev. xivth. 21st, where a great storm of hail, every stone of which, shall be of the weight of a talent, always signifies in the prophetic writings, the letting loose of lawless and barbarous people.—" Dreadful indeed! says he, must be the time (if such an one is to come) when men are let loose on each other, possessed of all their present artificial improvements and advantages; but unrestrained either by law, and civil government; or by conscience, and good principles; scorning the admonitions and authority of those, who ought to maintain justice,—and assisted by the more rude and barbarous parts of the world, whom they find too ready to increase the universal uproar."*

Another peculiar circumstance attending this period of the prophecy, and which shall be a criterion to judge of the approach of the time with certainty is, that in the general convulsion or change of government, and in the struggles occasioned thereby, there shall be slain or destroyed of the names, ranks or dignities of men seven thousand.†—It is in the original, *names of men*, and not *of men* as in our translation: it is rightly rendered in the margin of

* Morsels of Criticism, 262.

† *Seven* itself is in the Hebrew, the number of sufficiency—Park in verbo Ebdomekontakis—and may mean a great number.

our bibles, but the translators not attending to the force of the expression, concluded that it was an interpolation.*

Here I must again have recourse to Mr Mede so often quoted, as the best comment on this extraordinary passage—In the year 1634 he thus explains it —" If we should understand by these words, *men of great names,* it would be justified by many passages of scripture; as Levit. v. 15th, silver of shekels for shekels of silver, or silver shekels—ibid. vii. 21st, the uncleanness of man, for unclean men—Rom. ix. 31st, the law of righteousness, for the righteousness of the law, and Eph. ii. 7. riches of his grace, for rich grace.

But it may also be observed, that the word *name* in all languages is familiar for renown; especially in the sacred languages, wherein by the " *names of men*" is meant illustrious men—so *children* without any addition, is descriptive of ignoble, or base persons—vide Job, xxx. 8th, men of no names, as in the margin of our bible. And among the Chaldeans, it

* Moses Maimonides, a Jew very celebrated for his profound knowledge in the Hebrew scriptures, in commenting on Isaiah, xxxiv. 4th, says, " the host of heaven shall be dissolved in the symbolic diction of prophecy, signify men of rank and dignity so clearly and evidently, that he should not have thought it necessary to have said a single word on the import of those expressions, had not some writers very improperly annexed to them a literal interpretation."

More Nevochim a Buxtorfi, 267.

is descriptive of idiots—Thus Beza uses the word *names,* when speaking of the exaltation of Christ above every name; he says, " name takes the signification of dignity"—Heb. i. 4th.

If we follow this interpretation (nor do I see what should hinder it) the names of men will mean, the titles of men—illustrious men, and men excelling in dignity; of whom seven thousand, in this confusion of things shall be slain;* and what if the order of false teachers whom they call Ecclesiastics should be among them. The number is not as I think, designed to mean a definite number, but may be more or less, after the manner of the scriptures. But what number of the common people shall fall, or be slain in this war or confusion, does not belong to me to say; as that may be conjectured from the destruction of illustrious men; nor does the holy spirit condescend to account by calculation for the destruction of the

* It is indeed even wonderful as well as gratifying to one who duly considers the prophecies of the divine scriptures, to see their fulfilment attended with so much precision, and that men who are not writing on subjects that lead them to think of the prophetic declarations, which God has left on record for the confirmation of the faith of his people, yet they record facts shewing the fulfilment, with an exactness that appears more like history than prophecy. In the present instance, Mr Neckar the famous minister of finance in France, previous to the king's execution, writing on the finances says, " that there were 7000 pedigrees (of the nobility) carefully deposited in the royal library of Paris."

lowest of the people, who shall be lost on this occasion.

But there is another interpretation, which will not render it necessary, to apply this part of the prophecy to individual men. If we interpret the names of men, to mean assemblies or societies of men, in a corporate capacity, rather than in an individual; such as cities, free corporations, parishes, cantons or districts, convents, and the like titles of human communities. Thus the policy of the Thebans, is called by Eschynes (Thebaian onoma) the Theban name —and the Roman name is used to signify the Romans, as a people. What then, if the titles, or existence of those communities, whatever they may be, whether of the church or of the state, seven thousand should be destroyed, or brought under the power of their adversaries, which, after the manner of the scriptures, is called slaying."*

It is added that the remnant were affrighted and gave glory to the God of heaven.†—This is an effect

* The towns and villages in France, which have changed their names since the revolution, amount to 6000—*Dunlap & Claypoole's news-paper, Dec. 4, 1794.* Many have since been added.

† An anonymous writer of the last century (the 17th) says, "the thirteen verses of the 11th chapter of the Revelation, seems to aim at some great revolution, to the subverting of the anti-christian state of affairs, in one of the ten kingdoms the empire was divided into, and so introducing such a settlement, as to be a prelude and pattern to what *is to succeed in other dominions.*"

wholly different from that which followed the former war of the other beast, when "men gnawed their tongues with pain, and cursed the God of Heaven." This effect will be another evidence of the time; and among other circumstances, prove the fulfilment of this part of the revelation, or prophecy; and will aid the Church of Christ, in ascertaining the signs of the times, and the completion of his word.

Verse 14—"The second woe is past, and behold the third woe cometh quickly."

It has hitherto been necessary for the accomplishment of the great purposes of Jehovah, with regard to his church and people, so to envelope the times and circumstances attending their final deliverance, in darkness and uncertainty, that while his servants were supported and comforted by a lively faith in the certainty of the happy issue, according to his promises, his and their enemies were kept from showing their inveterate malice against the cause and people of God, by persecutions more severe than they would have been able to bear. But now the latter times, the last times, of this great fourth monarchy of the prophet Daniel, when the great events of God's providence will be followed by "men's giving glory to the God of Heaven," and therefore his servants will be no longer exposed to persecution and distress; the Spirit of God produces such certain, unequivocal testimony of the facts foretold so many hundred years ago, that it can no longer remain doubtful, either as to the great events that are now to come to pass, or to those which have already been fulfilled, and not before fully understood. Now the precise dates, and marked circumstances of past events, mentioned with precision in

this important Divine communication, will be clearly ascertained, to the no small conviction of the followers of the Beast, the Man of Sin, Antichrist, and the world at large; in which also the ancient people of God, still beloved by him for his servant Abraham's sake, may be very deeply interested.

When the evidences attending the slaying and revival of the witnesses, together with the destruction of titles, rank, and dignities among men, perhaps both civil and ecclesiastical, figured by "*the names of men*," including societies and communities, and all claiming separate and peculiar privileges in the kingdom of the Beast, with the burning and total destruction of the great city, the mystical Babylon, the Mother of Harlots, shall be well ascertained; then we are assured, with the greatest certainty, that the second woe is finished, which establishes the end of the twelve hundred and sixty or ninety days,* and of course by counting backwards, every other period will be reducible to equal certainty. It will be in this manner, perhaps, that the wise in the latter end are to understand, though the wicked continue to do wickedly.

Thus is the time hastening on, and though it would be presumption in any one to pretend to fix the day and the year, not expressly fixed by the Holy Spirit; yet, as we are commanded to watch the signs of the times, and the Jews for neglecting this duty, were severely reprehended by our Saviour, who has commanded us to keep our loins girt, and our lamps trimmed and burning,

* Vide Daniel, 12th ch. 11th v. where 30 days are added to the 1260, and 45 days to them; each of which it seems, will produce some remarkable event, predictive of the great era, which is to finish the second woe.

we may, without manifesting an improper spirit, say that it is not far off. Then the great Governor and Protector of his Church will again rend the vale of the temple, and once more lay open the Holy of Holies to his faithful people, that they may lift up their heads from a long state of mourning and humiliation, and rejoice with joy unspeakable, knowing that their redemption is drawing nigh. The careful observer, who, with a humble faith and lively hope, is watching the signs of the times in the fulfilment of what the Spirit hath said to the churches, ought indeed to be roused by what he sees, and reads, and hears, being assured that the cry " behold the Bridegroom cometh, go ye out to meet him," will certainly be made. How inexcusable will those virgins be, who, notwithstanding these gracious and solemn warnings of their Lord and Master, shall at last be found slumbering and sleeping, without oil in their lamps? If they are wholly inattentive to, and unbelieving with regard to this great event, then will be fulfilled the saying of Christ, " when the Son of Man cometh, shall he find faith (in his personal and actual appearance) on earth." And even the Angel who revealed these great events to the prophet Daniel, was obliged to complain, that though " *these things* were noted in the Scripture of Truth, yet there was none that strengtheneth himself (as in the margin of our Bibles) or supporteth himself with me in them, but Michael, your prince."—Daniel, ch. 10, v. 21.

In vain will it be, when the midnight cry shall be realized, for them to look round in confusion, and supplicate, in the most piteous manner, for a supply from those wise virgins, who stand ready prepared to go forth to meet the Bridegroom.

They may indeed go out with haste to buy, but at their return, he will be gone in, the doors be for ever shut against them, and they will be left without, where there will be nothing but weeping and wailing, and gnashing of teeth—Amen. Even so, come Lord Jesus.

A REVIEW OF THE SUBJECT.

On a review of what has been said, it may be objected, that in every century, enthusiasts have arisen, who, by pretending to explain this Divine book of the Apocalypse, and foretelling thereby, the times and seasons of the coming of the glorified Messiah on this earth, have produced the greatest confusions in government. They have involved thousands of innocent, though weak and credulous people, not only in temporal evils, but have been the means of their committing acts of the greatest extravagance, lewdness, and even blasphemy.

It is answered, that in any or every view of this subject, there is not in the nature of the doctrines, the least connection with, nor do the Scriptures give in any manner, the least encouragement to enthusiasm, or extravagance of conduct, in the principles or expectations of the second coming of the Lord Jesus Christ. Do not the Scriptures teach it as a rational and glorious expectation, that he who has done and suffered so much for the salvation of the children of men, should complete the blessed system, designed to correct all sin and iniquity; and by his joyful advent, change and renew the hearts and practices of men—cover the earth with the knowledge of God as the waters cover the seas—promote universal love and peace throughout the world—make all wars, and

the shedding a brother's blood to cease—and if the saints are to govern the earth, is it not to be a government of righteousness and peace, when the swords are to be beaten into plough-shares and the spears into pruning-hooks, and the nations are to learn war no more?

The Servant of God, or He, who in Scripture language is denominated the Wise Man, and who in the latter times, is to understand, will make the proper distinction, and can be in no danger of the excesses of an enthusiastic spirit. Enthusiasm is a *false* persuasion that God inspires us, while it is our own vain imaginations alone that delude us. It arises from an excess of spiritual pride and self-love, which makes men fancy themselves more enlightened and more virtuous than other men. But the real servant of God, conscious of his own weakness and insufficiency, and that he has nothing but what he has received from God, will be satisfied to take the whole word of God for his rule, and with faith and patience, to wait his master's own good time. He will be content to watch with an attentive eye, the proceedings of the Spirit of God, agreeably to his word, and mark the signs of the times consequent thereon. He will draw from thence a humble hope and firm confidence in the truth of Divine predictions for his support and comfort under all the trials and distresses of life; being willing to leave times and seasons in the hands of God, and will make no other use of his prospects of them, than to be always ready prepared for his Lord's approach and the marriage supper of the Lamb, whenever it shall happen, whether at noon or midnight. He will have no desire to substitute his own wild notions for the Gospel of Jesus Christ, or the true meaning of the spirit of prophe-

cy. He is one who lives in the continual practice of prayer, mortification and self-denial. Such an one, or in other words, the real Christian, will not be in any danger of falling into the extravagancies of enthusiasm. The Divine virtues that characterize the real follower of Jesus Christ, furnish not only spiritual, but even natural cures to enthusiasm.*

Is it then generous, just, or right, to charge the pure spirit of the Gospel, with the follies and indiscretions, to say no worse of them, of its mere nominal professors, who contradict every essential principle of its doctrines, by the unrestrained sallies of a vain imagination, and the want of an experimental knowledge of its true spirit, and

* It is very remarkable how cautiously our Lord guards his followers from any such evil consequences. Instead of commanding them to league together and strive and fight to bring on this blessed and joyous event, to oppose the infidel and unbelieving nations of the earth, by force and violence, he most earnestly exhorts his servants to patience and long suffering. "Then if any man shall say unto you, Lo! here is Christ, or there, believe it not; for there shall arise false Christs and false prophets; and shall show great signs and wonders; insomuch that if it were possible, they should deceive the very elect. *Behold! I have told you before.* Wherefore if they shall say unto you, Behold! he is in the desert, go not forth; behold! he is in the secret chamber, believe it not. For as the lightning cometh out of the east, and shineth even to the west, so shall also the coming of the Son of Man be."† And again, in the Revelation, "If any man have an ear let him hear—he who leadeth into captivity shall go into captivity: he who killeth with the sword must be killed with the sword: here is the patience and the faith of the saints."‡ As much as if he had said, these awful consequences will come on a guilty world with certainty, therefore my people, who believe in my word, will be resigned.

† 24 Math. 23-27. ‡ 13 ch. 9 & 10 v.

life? Is all pure gold to be contemned and rejected, because the dishonest and unprincipled, have invented a thousand ways of debasing it?—Do men act thus in human affairs? Will a host of dishonest men, tarnish the character of one of known integrity, and uprightness? It is by their fruits ye shall know them. "Do men gather grapes from thorns, *or* figs from thistles."

THE TIME OF THE END,

OR, THE LATTER TIME OF THE LAST TIMES.

Rev. ch. 11, *verses* 15, 16, 17, 18 and 19. "And the seventh Angel sounded, and there were great voices in Heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God, on their seats, fell upon their faces and worshipped God, saying, we give thee thanks, O Lord God Almighty, who art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned," &c. &c.

THESE verses have been quoted for the purpose of shewing to the Church of Christ, the great importance of the slaying and resurrection of the witnesses, with regard to enabling the wise among her children, to discern the signs of the times, and the blessed consequences of the apparent confusion and disorder of 1290 years. As the death and resurrection of Christ, from the dead, brought life and immortality to light; so will the death and resurrection of these his faithful witnesses, open up to the Church, the whole economy and plan of the Gospel, as it relates to her deliverance, from her depressed and suffering state, with the resurrection of the Prophets, Saints, and those who have feared God, both small and

great, and the introduction of the latter day glory, under the immediate and visible government of her King and Redeemer. It is on the sounding of the seventh Angel, which speedily follows the ending of the second woe, (and has already appeared to be finished at the resurrection of the witnesses) that " the kingdoms of this world, are to become the kingdoms of our Lord and his Christ," when it will become the duty of his servants, whatever their sufferings heretofore may have been " to lift up their heads and to rejoice, knowing that their redemption draweth nigh."*

* Mr. Daubuz, in his comment on this chapter says, " the political resurrection of the witnesses (and they lived and reigned with Christ 1000 years) happens when Rome falls, and the beast is destroyed, and the nations are converted : then, that of the individual Saints must follow. Now lest we should mistake the resurrection by applying it, as it suits with a political collective body, the Holy Ghost uses terms, which only signify individuals. Upon the most serious application of mind, I cannot find that the terms used in this verse, can be understood of a political collective body or society of men, in a mortal state. The words are plain and literal, as to the Hebrew style. Souls slain, signify dead men—this is the subject of the proposition. A proper resurrection of their bodies must be implied—they are not individuals, or a collective body on earth, and in a mortal life; therefore a political resurrection cannot be applied to them. They are exactly distinguished in the whole prophecy, from living mortals, and from the church militant—their warfare is over, as to this life; they are victorious, and entering upon a triumphant state. The political resurrection of the church, does not belong to them, and cannot be predicated of their persons: and so when the Holy Ghost speaks of them, a different matter is applied to them. Let it be proved that the souls slain for the testimony of Jesus, or those who have opposed the beast and false prophet, who are here represented as slain and living again, do symbolically signify the whole church, or rather the collective body of the church, of the

The figure here used, of the elders sitting before God, on his throne, is similar to that in Daniel, of the high priest in the Sanhedrim, with the twenty-four assessors or elders, sitting round him on each hand, in a semi-circular form; and by the song of thanksgiving and praise, is shown the extreme joy of the Church of Christ, at this glorious consummation of all her sufferings and labour; and the bright display of the glory of her God, and the honour of her exalted Redeemer. Now has come the happy time, when the prophecies of both Daniel and John, though published at such great distance of time from each other, will be fully verified and understood.

Daniel, ch. 7, *v.* 9 *and* 10.

I beheld till the thrones were cast (or set) down, and the ancient of days did sit—the judges sat and the books were opened.

Verse 22.

And judgment was given to the saints of the most

John, ch. 20, *v.* 4.

I saw thrones, and they sat upon them, and judgment was given unto them.

And I saw the souls of them who were beheaded for the witness of Jesus and the word of God: and they lived and reigned with

Saints still in a mortal life; and not barely and plainly the Martyrs departed out of this life, distinct from the faithful still in this life, and then there will be some weight in the objection—but that I am sure never can be done. And if it were in this place made plausible, the verse following would still prove refractory—therefore this life and resurrection, can be only of such individuals as are described in the foregoing words, (the 18th verse, and the nations were angry, and thy wrath is come, and *the time of the dead*, that they should be judged, and that thou shouldst give reward unto thy servants, the prophets, and to the saints, and them who fear thy name, small and great) who are persons slain and dead, before the time of the millenium.—*Fol.* 931.

high. And the time came that the saints possessed the kingdom.

Verse 27.

And the kingdom and dominion, and the greatness of the kingdom, under the whole Heavens, shall be given to the people of the saints, of the most high; whose kingdom is an everlasting kingdom and all dominions shall serve and obey him.

Christ a thousand years.

Verse 6.

Blessed and holy is he who hath part in the first resurrection; on such the second death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

It must be obvious to the slightest observer, that the events of these latter days, have aided in a great measure, to the foregoing interpretation of this memorable chapter of St. John's prophecy, and it appears to me, that it was originally designed by the Holy Spirit, that the particular times, and certainty of the individual events predicted therein, should not be clearly ascertained till towards, or about, the time of the conclusion of the prophesying of the witnesses in sack cloth,* or till the last or latter times of the fourth or Roman government, or the decline and *almost* total destruction of the power and authority of the man of sin and antichristian, or Roman beast, as has been herein before mentioned. Then the actual discovery of the events more explicitly foretold and now accomplished, will be far from provoking a successful vengeance and fury, against the servants of God, with any considerable effect. But from the special circumstances of the times,

and particularly the reducing the long established power of despots and absolute monarchs; and the more full investigation of the rational and well founded rights of men, as members of civil communities, and reasonable and accountable creatures, under very limited monarchs, and good energetic and effectual governments, founded on principles of righteousness and holiness, a direct contrary effect may be produced. This seems to be more than hinted at by the prophet, when he speaks of its leading the people, instead of "gnawing their tongues with pain, and cursing the God of Heaven," as in the former reign of the first beast, "to give glory to the God of Heaven."

Daniel is told by the Angel "that the words are closed up and sealed, till the time of the end." By this it appears, as if all successful inquiry, relative to *the precise time* of the sounding of the trumpet of the seventh Angel, should be precluded until that period, called the time of the end, or as we have already observed, the end of the fourth or Roman government.

As there are many special duties, required of *believers*, at the approach of this very important era, it certainly does render it strictly incumbent on them, seriously to inquire, when this *time of the end*, is to take place; or rather whether it is not now about taking place, or may not now be at the door. They are greatly encouraged by the Spirit of God, in what follows in Daniel, "that even then, (at the time of the end, though) *none of the wicked* shall understand, yet *the wise shall understand.*" This knowledge is not to be given by inspiration, without the labour of investigation, for then it would not be confined to the wise, but, as before, would have dealt in generals, as the servants or people of God—

Christ charges the Jews with negligence, in not observing the signs of the times, and the Apostles assert, that "if the princes of this world had known it, they would not have crucified the Lord of glory," that is, if they had attended to the predictions relative to the coming of the Messiah, and compared them with the conduct and works of Jesus Christ, they would have been convinced of his divine mission.

St. John, indeed, who drew nearer to this period, having seen the beginning of the latter times, or the last period or era of the Roman government, adds greatly to our encouragement, by the solemn call (already mentioned) "on all who have ears, to hear what the spirit saith to the churches." It would have been in vain to hear, if we were not to improve that hearing, to obtain knowledge, and direct our practice accordingly.

If the present time should be about the time of the end, or if it is but nearly approaching, it is supposed that the alarming events that have taken, and will yet take place, as fulfilments of the prophecies, ought to rouse the inquiries of God's people. This will lead them to attend more closely to the teachings of the Scriptures; and the same spirit of truth that dictated them, may direct the mind of the careful and devout inquirer, into the knowledge of his will, so as to support and encourage him, under the trials and difficulties he may meet with, in the preparatory work of this complete victory, at the appearance of his Lord and Saviour, in the glory he had before the foundation of the world.

I know that great caution is necessary to prevent being too minute as to days and years. The difficulty of calculating distant periods of time with precision, or fixing the beginnings of Scripture prophecies to a day or a year,

as well as the not fully understanding the peculiar idiom of the dead languages, and the difference of the force of expressions and phrases, when translated into another language,* should always enjoin great modesty and diffidence. A positive temper should be avoided, and a sufficient latitude to calculations and assertions, relative to the exact fulfilment of different periods be given. The object in view is barely to ascertain or discover their approach, which will tend to rouse and animate the faith and hope of the pious Christian, and excite his ardent and wrestling prayers and gratitude, at the throne of grace.

The first leading fact in this prophetic declaration is, as has been shown, "the time of the end—the last times—the latter time of the last times—the end of Daniel's fourth, or Roman government—the sounding of the seventh Angel."

It is very clear that all these epithets designate the period, at which the twelve hundred and sixty days, or ninety days, or the conclusion of the prophecy of the two witnesses in sackcloth (let them be who they may) with the second woe, shall end. This period of days or years, is to be reckoned from the termination of the measure of the inner court, or the defection of the Church of Christ into spiritual whoredom, and the destruction of the great Red Dragon, or the Roman government under the emperors; for the Scriptures expressly fix the epocha or beginning

* "For the same things uttered in Hebrew and translated into another tongue, have not the force in them; and not only these things, but the law itself, and the prophets, (or prophecies) and the rest of the books, have no small difference, when they are spoken in their own language."

Prologue of Jesus, the son of Sirach, to Ecclesiast.

of the man of sin from "the taking away of that which hindereth," or the "deadly wounding of the head of the beast;" generally supposed to be the sovereignty of the Roman beast, or Rome Pagan, or the dividing the empire into two kingdoms.*

Before this period, it did not seem probable that any great discoveries on this subject would be made, further than general principles, relative to the certainty of the security and final victory of God's people over all their enemies.

To accomplish the further investigation of this subject with propriety, and to observe an orderly method, it will be necessary to inquire into and show,

1st. The time of St. John's receiving the revelations, or visions, which he hath recorded, as delivered to and seen by him in the island of Patmos.

2d. The time in which the Church of Christ, established by the Apostles, after the crucifixion of their Lord and master, continued in a state of purity, both in doctrine and practice.

3d. The time of the destruction of the power or government of Rome Pagan; or the taking away of that which hindered; and the commencement of the power of the man of sin, as receiving authority over the Church of Christ, and establishing the worshipping of images or spiritual whoredom, from whence the beginning of the 1260 years should be reckoned.

4th. The state of the Christian Church, during this period of 1260 or 90 years, from the beginning of the man of sin; especially with regard to the purity of public

* 2d Thes. 2d ch. v. 6, 7, 8.—Rev. 13th, ch. v. 3.

worship, and attention to the institutions and ordinances of the Gospel.

5th. The government, described by "*the beast arising out* of the bottomless pit," which will ascertain the approach of the total destruction of the man of sin, or the apostatical little horn, after which the reign of antichrist (being the end of the 1260 years, when the witnesses will be about to finish their testimony) must take place.

6th. The present appearance of things, both civil and religious in the Roman empire, or the ten kingdoms into which it was divided, and particularly in the *Dekaton*, or tenth part of it, which was to fall, compared with those foretold by these prophecies as to happen about this period or time of the end.

7th. The present age of the world as to its duration, and the general ideas of the ancients, both Jews and Gentiles, as to the traditions received from the Patriarchs, relative to its existence for 6000 years, and then to undergo a favourable revolution.

8th. Draw the proper conclusions from this important inquiry.

THE TIME OF ST. JOHN'S RECEIVING THE

REVELATION, OR VISIONS,

WHICH HE HATH RECORDED AS DELIVERED TO AND SEEN BY HIM, IN THE ISLAND OF PATMOS.

OUR first inquiry then is "the time of St. John's receiving the revelation or visions, which he hath recorded as delivered to and seen by him, in the island of Patmos."

St. John, the beloved disciple of our Lord and Saviour, who had received so many tokens of peculiar respect and affection from his master, in the days of his flesh, was undoubtedly the favoured messenger, by whom our now glorified Redeemer, encouraged and supported his numerous followers, by an express revelation of the future states of his church, for more than seventeen hundred years; and will continue so to do until his second coming in glory, according to his repeated promises while yet with them.*

* "This dogma of the 1000 years reign, was the general opinion of all orthodox Christians, in the age immediately following the Apostles, if Justin Martyr saith true, and none known to deny it but heretics, who denied the resurrection, and held that the God of Abraham, Isaac and Jacob, was not the father of our Lord Jesus Christ. This was the reason why *Irenæus* maintained it in his book, "*against all Heresies*," and *Tertullian* against the *Marcionites*."

Eusebuis (not the author of the Ecclesiastical history) who found out one *Gaius*, to father it upon *Cerinthus*, deserves no credit—He was a party, and one of those who did his best to undermine

That John, the beloved disciple, was the author of this book, it is believed all real Christians, do now acknowledge. Papias, who flourished in the time of St. John, and was one of his auditors, as well as a companion of Polycarp, also one of John's disciples, says " if at any time, I met with any one that had conversed with the elders, I made a diligent inquiry after their sayings ; what Andrew or what Peter said, or what Philip, or Thomas, or James, or John, or Matthew, or any of the Lord's disciples, were wont to say"—and Eusebuis, of Nicomedia, who cites this passage, not understanding the design of the revelations, observes, " moreover this same writer (meaning Papias) has set down some other things, which came to him barely by word of mouth, to wit, certain strange parables of our Saviour's and sermons of his :—and some other more fabulous relations, among which he says, there shall be a thousand years after the resurrection from the dead, wherein the kingdom of Christ shall be corporally set up here on earth."

Justin Martyr, as early as the year 140, and but about forty-one or two years after the return of St. John from his banishment, bears testimony to this important fact in the following words : " And a man from amongst us, by name John, *one of the apostles of Christ*, in the revelation made to him, has prophesied, that the believers in our Christ shall live a thousand years in Jerusalem, and after *that* shall be the general, and in a word, the eternal

the authority of the Apocalypse. Nor did any know of any such *Gaius*, but from his relation ; and if there were any such, he should seem to be one of the heretics, called Alogi, who denied both St. John's Gospel and Apocalypse, as is testified in Epiphanius ; and their time jumps with the age which Eusebius assigns to Gaius. *Mede's Works, fol. edit.* 602.

resurrection and judgment of all men together." And after him, Irenæus, bishop of Lyons, about the year 178, and who came in succession to the apostles, being scholar to Papias, before mentioned bishop of Hierapolis, who had conversed with the apostles and their followers, as indeed Irenæus himself did with Polycarp, the companion of St. John, as may be learned from his epistle to Florinius, where he says "I am able to tell even the place where the blessed Polycarp sat and discoursed: also, his goings out and comings in; his manner of life; the shape of his body; the discourses he made to the populace; the familiar converse which he said he had with John, and with the rest, who had seen the Lord."—This *Irenæus* in his 5th book, concerning the revelation of St. John and the number of Antichrist's name, says, "these things being thus, and this number being extant in all accurate and ancient copies, and those very persons who saw John face to face, attesting the truth of these things, we will not therefore run the hazard of affirming any thing too positively, concerning the name of Antichrist; for if his name was to have been *openly declared in this age*, it would have been expressed by him who saw the revelation—for it was not seen long since, but almost in our age, about the end of Domitian's reign."

Eusebius Pamphilius, who wrote about the year 300, speaks "of the exact and ancient copies of the book of the Revelation, confirmed likewise by the agreeing testimony of those who had seen John himself." To these should have been added the conclusive testimony of *Ignatius*, bishop of Antioch, also a disciple of the apostle *John; Clemens of Alexandria*, the bishop of Rome, and Tertullian, all of the second century.*

* Vide 2d Mosheim, 230.

This fact was never disputed, till Dyonisius, bishop of Alexandria, about the year 250, called its author in question, though not its authority, for even *he*, acknowledged it to have been written by some person divinely inspired.*

St. John was son to Salome, sister of our Lord according to the flesh, being a daughter of Joseph by a former wife, and lived the longest of all the disciples and apostles of Jesus Christ, and is supposed to be the only one of them who died a natural death. He was particularly honoured by his divine master, when he committed his mother to his (John's) special care, even in the last moments of his life, while hanging on the cross, whereby a powerful example of filial piety and affection was given

* Mr. Mede says of the Revelation of St. John, "that it has more human, not to speak of divine authority, than any other book of the New Testament besides, even from the time it was revealed." And Sir Isaac Newton says, "I do not find any other book of the New Testament, so strongly attested, or commented upon, as early as this."

Melito, bishop of Sardis, one of the seven churches of Asia, to whom St. John directed the Apocalypse, and who flourished next after Justin Martyr, who lived 30 years after St. John, wrote a commentary on this book.

Irenæus, cotemporary with Melito, did the same.

And Andrew, bishop of Cæsarea, wrote on it also, and says, "I need not enlarge in proving the inspiration of this book, since so many ancients have born testimony to its authority."

But the writer of the Revelation himself has fully declared who he was, when he says, "the Revelation of Jesus Christ, which God gave unto him—and he sent and signified it by his angel to his servant John, *who bare record of the word of God*, and of the testimony of Jesus Christ, and of *all things that he saw*;† that is, who wrote the Gospel, or history of our Lord's life and actions while in the flesh.

† Vid. 1st ch. John's Epistle.

to all, who should afterwards believe in him, to the end of the world.

After her death, (which happened about fifteen years after the crucifixion, till which time St. John remained with his charge, the mother of Jesus, in Jerusalem) he took possession of the province alotted to him in the general distribution by the apostles, and went into Asia, and founded the churches of *Smyrna*, *Philadelphia*, *Laodicea*, &c. but his principal residence was at Ephesus, where St. Paul had previously founded a church.

After several years labour in this part of his Lord's vineyard, this beloved disciple was sent as a criminal to Rome by the proconsul of Asia, under the charge of being a public subverter of the religion of the empire, where the emperor Domitian condemned him to be thrown into a cauldron of boiling oil, from which coming out wholly unhurt, the tyrant, so far from acknowledging the almighty power of God, thus manifest in St. John's preservation, banished the holy apostle into a desert island in the Archipelago sea, called *Patmos*. Here it was, that his prison became a palace, by the presence of his Lord and master, when he was honoured with the prophetic vision of the Apocalypse, by which the Church received so rich a treasure, in the certain view of the dealings of God with her, during the period of her humiliation and mourning, for the absence of her great head and king.

On the death of Domitian, and the succession of Nerva, about the year 96, St. John was recalled from his banishment, and again fixed his residence in Asia, where he had before written his sublime Gospel for the edification of the whole Christian world, and the conviction of Cerinthus and other heretics of that day, who began to raise

doubts and difficulties with regard to the doctrines of the *divinity and atonement* of our Lord and Saviour.

By these facts we are led to ascertain the time of St. John's writing the Apocalypse. Domitian began his reign Sept. 13, in the year 81, and Nerva who succeeded him, began his reign Sept. 18, in the year 96, so that as the Revelation was made in the end of Domitian's reign, it might be about the beginning of the year 96.

St. Jerome confirms this idea, by expressly saying, "that St. John wrote the Apocalypse in the 14th year of Domitian."

THE TIME OF THE CHURCH REMAINING IN A STATE OF PURITY,

AFTER ST. JOHN'S VISION.

FROM a full consideration of the subject, we are led to suppose, with many very able commentators, that the Church continued in a state of purity, both as to doctrine and practice, from 360 to 400 years after St. John's residence in Patmos, which was, as before mentioned, somewhere about the year 96, according to the vulgar reckoning, but was, in reality, the year 100, agreeably to the actual time of the birth of Christ, that is, the great declension of the Church, in worshipping images, or spiritual idolatry, and the reign of the man of sin, began and was perfected from the years 460 to 500, about which

last year, his authority generally prevailed throughout the Churches.

It appears from Ezekiel's measures of the temple, as explained by the learned Villalpandus, that the outer court of the temple at Jerusalem was three and a half times larger than the inner court, so that it would contain within its bounds three and an half of the inner court. As this last court was emblematic of the first continuance of the Church of Christ in its purity, so the outer one was of its state of apostasy, under the man of sin, or during the prophesying of the witnesses in sackcloth. If then there should be allowed a similar proportion as to time, for the inner court, or the true Church of Christ, continuing in its purity, from the time of the prophetic Revelation, agreeably to the opinion of the pious Mr. Mede, it will allow 360 or 365 years, being the proportion of twelve months to forty-two, from the year 96, or rather 100, and will give somewhere about the year 460 or 465 for the beginning of the apostasy of the church from its original purity, which being progressive, became complete between that time and about the year 500.

This, or something like it, for it is not pretended to ascertain times with the precision of a few years, seems to have been an ancient opinion, for St. Austin, in his Book de Civitate Dei Lib. 18, cap. 53 and 54, tells us "that there was a noted oracle delivered from several Heathen Temples of Greece, that the Christian religion should last but 365 years, for so long only had Peter enchanted the world to adore Jesus of Nazareth, but after that time, it should vanish out of the world."

THE TIME OF THE DESTRUCTION OF THE POWER, OR

GOVERNMENT OF ROME PAGAN,

OR, THE TAKING AWAY OF THAT WHICH HINDERED, AND THE COMMENCEMENT OF THE POWER OF THE MAN OF SIN, AS RECEIVING AUTHORITY OVER THE CHURCH OF CHRIST; FROM WHENCE THE BEGINNING OF THE 1260 YEARS, AND THE WITNESSES PROPHESYING IN SACK-CLOTH, SHOULD BE RECKONED.

IT has been justly remarked by Mr. Mede, that to fix the duration of the Church's purity, or the beginning of the reign of the man of sin, we ought not to look so much for the commencement of the power of the Pope as an individual, as upon the apostasy of the Church from the purity of Christian worship, by means of spiritual fornication or the worshipping of idols, of which the Pope was to be the head, and his city (spiritually called Babylon) the metropolis; but the body was to be the Roman empire, divided into ten kingdoms, and reunited under this head, preserving the image of the former Roman government.*. This new idolatry, is that treading

* Therefore the beginning of that apostasy, or spiritual idolatry and fornication, by the worshipping of images, and the doctrine of the intercession of saints and angels, instead of the one mediator, Jesus Christ, as involving every other heresy, must be looked for, as the commencement of the great æra from which all others must be reckoned (and not the temporal power of the Pope,) notwithstanding those other heresies may have preceded it, "for the devising of idols was the beginning of spiritual fornication, and

down, or profaning the court of the Temple of God; that is, of his visible worship in the Church of Christ, by this kind of new Gentilism, unto which the forty-two months are attributed, as well as to the beast.

the invention of them, the corruption of life, for the worshipping of idols, not to be named, is the beginning, the cause, and the end of all evil."* The apostle foretels this event.† Speaking of the mystery of Godliness in the 16th verse, which should be connected with the 1st verse of the next chapter, which was "God manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory," says "yet the spirit had expressly foretold, that in the latter times, (notwithstanding all this) some should depart from the faith, giving heed to seducing spirits and doctrines of devils," or rather, as it is in the original, of Demons; that is, that there should be a departing from the faith of the assumption of Christ to the right hand of the throne of glory and incommunicable majesty in Heaven, whereby he hath a name given to him above every name, and whereof no creature in Heaven or earth can be capable. What then, is the essence of this dreadful evil, so denounced by the Spirit of God? It is the doctrine concerning demons, or demon Gods. These among the Pagans, were an inferior sort of deities, existing between the Gods and men, as mediators. Plato says, "every demon is a middle being between God and mortal men. God is not to be approached by men, but all commerce and intercourse is performed by the mediation of demons." So says Apuleius—"Demons are middle powers, by whom both our desires and merits pass unto the Gods. They are carriers between men on earth and the Gods in Heaven, *Hence* of prayers, *thence* of gifts! Vide Park. Lexicon, title Deimonion, page 139, 140. So the apostle, 1 Cor. 8 ch. 5 & 6—"for though there be that are called Gods, whether in Heaven or in earth, (as there are Gods many and Lords many,) *but to us* there is but one God, the Father, of whom are all things, and we in

* Wisd. of Solom. 14 ch. 12 & 27 v.

† In his first epistle to Timothy, 3 ch. 16 v. & 4 ch. 1 v.

This seems to have been expected by the faithful in the church, in the early ages of it. Hyppolitus, the bishop of Portus, in Italy, or perhaps, of Portus Romanus, in Arabia, and who flourished about the year 220,

him; and one Lord Jesus Christ, by whom are all things, and we by him." These Gods and Lords many, were among the Gentiles, what we mean by saints cannonized and deified. But they had another sort of demons, who had never been in the body, but were from the beginning always the same, and similar to what we call angels. Images of all these were set up in their temples, and they were invoked, adored and prayed to, as possessing the demon within them, and acting as mediators between God and men.

Therefore the departing from the faith and giving heed to seducing spirits, the doctrines concerning demons or demon Gods, deifying men and worshipping them as saints, with angels in the character of mediators between God and man—bowing down to images, though so expressly forbidden by God himself in the second commandment—to crosses and relics, after the manner of the demon worship, is what is termed treason and rebellion against the majesty of the Lord Jesus Christ, the only mediator between God and man, and to which the charge of spiritual idolatry, spiritual whoredom and fornication, is so often made by the Spirit of God.

The Gentiles offered bloody sacrifices to demon Gods alone, but not to the superior Gods, who they held could be worshipped only *cum pura mentæ*, in the purity of the mind.

When the apostle preached Jesus and the resurrection to the Athenians, they said, "this fellow seemeth to be a setter forth of strange demon Gods," as it is in the original. Paul answered, "Ye men of Athens, I see you are in all things, too full of demon Gods already; but I preach no new demon to you, but that sovereign God, who made the world and all things in it; who being Lord of Heaven and earth, dwelleth not (as your demons do) in temples made with hands, neither is worshipped with men's hands, as though he needeth any thing, seeing he giveth to all, life and breath, and all things."

The apostle, not content with having thus shewn the divinity of our Lord and Saviour, as the sovereign God, who made the world,

and was considered in the church as a martyr, wrote a commentary on Daniel, and therein asserted, that the appearance of Antichrist, (or rather the man of sin) would be about the year 500.

repeats it again in his epistle to the Ephesians, 1 ch. 20 v. to the end. Speaking of the glory of the inheritance of the saints, and the power of the Lord, says, "which power God wrought in Christ, when he raised him from the dead, and set him at his own right hand, in the heavenly places far above all principality, and power, and might, and dominion, and every name, (being the incommunicable name) that is named; not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be head over all things *to the church*, which is his body, the fullness of him that filleth all in all." And again in Ephesians, 2 ch. 9–11, as if he never could say enough on so delightful a subject, "Wherefore God also hath highly exalted him and given him a name, which is above every name, (that is, every created name) or the incommunicable name; that at the name of Jesus, every knee should bow, of things in Heaven, and things on earth, and things under the earth; and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father."

The Jews were continually charged by God with spiritual whoredom, even while they acknowledged Jehovah as the supreme Lord, but they worshipped him by the means of, or by images and demons, as by Calves and Baalims. The perfection of their worship, allowed but one only God, and the guilt of their idolatry was acknowledging more, though of an inferior order. So the essential doctrine of the Gospel inculcates one only mediator, Christ, the Lord; and therefore Christian idolatry, or spiritual whoredom, consists in setting up other mediators besides, or with him.

The doctrine of demons comprehends in the most express and comprehensive manner, the whole idolatry of the mystery of iniquity, the deifying and invocating of saints and angels, as mediators instead of Christ—bowing down to images—to crosses—to relics—in imitation of the Pagan worship of demons, whereby they deny the Lord Jesus as the one only mediator between God and man, and to which the appellation of spiritual idolatry and whoredom, as before observed, is so often given in the Scriptures.

The best ecclesiastical writers, and particularly Mr. Mede, affirm that there was no invocation of saints, worshipping of images, adoring of relics, ever heard of in the church, the first 300 years after Christ. The first

The great apostasy foretold, was not to consist in every error or heresy, but in idolatry and spiritual whoredom; that is, in setting up any other being, or any thing whatever, as, or in the room of a mediator between God and man, except the Lord Jesus Christ, the Son of God. The errors of the Arians, the Nestorians, and the Eutychians, the great heresies and abominations in the church, yet were not of the essence of the apostasy foretold of the man of sin.

Paul says, that the great apostasy should enter into the church by strong delusions, by signs and lying wonders.

Did not the invocation of saints, and the adoration of shrines and relics introduce wonderful and miraculous cures of the sick, restoring the lame, giving sight to the blind, raising the dead, protecting the traveller, and giving success to the husbandman? Did not the worshipping of images, established by pretended supernatural visions, preternatural dreams and miraculous signs, with the idolatry of the mass, lead the ignorant multitude to the worst kind of Gentilism? Did not all this bring about what was foretold of the man of sin, that he should oppose and exalt himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God; shewing himself "that he is God, whose coming is after the working of Satan, with all powers, and signs, and lying wonders, and with all deceivableness of unrighteousness, in them who perish." 2 Thes. 2, 4–10.

The man of sin can be found no where, but in the great city, which in St. John's time "ruled over the nations of the earth." And the apostasy must be from the Church of Christ. These are two indelible marks that cannot be given up. In what has been said on this subject I have but barely abridged the sentiments of the learned Mr. Mede, whose opinion with me has great weight.

But again—In this inquiry it may not be amiss to examine into, and endeavour to find out, if there are not some predictions of the like nature in the Scriptures, already fulfilled, which may lead us to a safe construction of this period. We find that God called

movement towards this new Gentilism, was occasioned by the removal of the famous Babylus's bones, in the year 363.

Julian, the apostate, went to Delphos, and offered ma-

Abraham from the land of his fathers; appeared to him and made a covenant with him; promising him the land of Canaan as an inheritance; and also informed him in a vision, that his seed should first be strangers and servants among a strange people 400 years. If you count this from the vision to the deliverance of the Israelites out of Egypt, you make up the time; but if only the time that the Israelites were actually in servitude in Egypt, it will be but 215 years. The Samaritan Pentateuch in all its copies—the Alexandrian Septuagint, and St. Paul, in Gal. 3, 17, all read 12 ch. of Exod. and 40 v. "now the sojourning of the children of Israel, *and of their fathers*, which they sojourned *in the land of Canaan and in the land of Egypt*, was 430 years.

The call then appears to be the commencement of the period of 430 years, and the vision of the 400 years. Indeed, in all the concerns of life, mankind reckon, not from the time of the full completion, but from the time of the thing appearing in its proper character, to be what it is expected to be.

Let us then consider the prophetic declaration of the 1260 years according to this rule. St. John says, the two witnesses were to prophesy 1260 days in sackloth, (meaning in prophetic language, years.) In another place, the beast with seven heads and ten horns, had power given unto him to continue 42 months, which synchronizes with the 1260 days, and means the same period. From this it is clear, that the state of the witnesses was to be changed from the state in which they had always been, to a state of sackloth and mourning, though still the same witnesses, well known to the church; and the beast that should cause this mourning state, was also to continue the same period; and as it is pretty clear, from the whole of the Revelation, that this beast was to arise in the Church of Christ, and in the city of Rome, which was built on seven hills, and in an empire which was divided into ten kingdoms, it must convince any thinking mind, that this mourning state of the witnesses was to be caused by a falling away of this church. It is therefore concluded, that the commencement

ny sacrifices, to make the oracle there speak; and asking why he was so mute, received for answer, that the corpse of Babylus, the martyr, buried near the temple in Daphne, stopped his speech. This was in the suburbs of Antioch, where the Christians first received their name. This gave the hint; the bones of other martyrs were tryed, and within one century, the world was filled with lying wonders.

If then, the purity of the church ceased, and the reign of the man of sin, or the general apostasy, was fully established somewhere about the year 500, as history clearly informs us, it coincides with other leading facts recorded in history. From 450 to 500 the declension of the Church, towards this new-fangled Christian Gentilism of adopting relics, worshipping images, canonizing saints, &c. &c. became very prevalent, and while the form of religious worship and the observation of the divine ordinances were kept up, the power and spirit of both were wholly lost; and about the end of this period these witnesses for God and his people, began to prophesy in sackloth. A great number of profane historical facts unite to confirm this important æra of the Christian system. A little before this time, happened the death of the third Valentinian, called the Hesperian Cæsar; after whose death the sacking of the city of Rome, the third time in a few years, took place under Gensericus, the Vandal, who carried away the golden

of the period of 1260 years, whenever it happens, must be reckoned from the apostasy of the church in that city or empire, to a state of a new kind of Gentilism or idolatry in the Church of Christ, which, with the Sabbath, or Lord's day, whereon the Gospel was published to a guilty world, are the two witnesses referferred to, for the reasons already mentioned, and also, from the rise of the beast with seven heads and ten horns.

and silver vessels of the Temple at Jerusalem, brought to Rome by Titus. She was deprived of her consular power, the authority of her senate and other magistrates, and literally fulfilled the declaration of holy writ, "How doth the city sit solitary, that was full of people? How has she become as a widow, she who was among the nations and princess among the provinces? How has she become tributary." (Lament. 1. 1st.) Valentinian was murdered by Maximus, which brought about the capture and pillage of Rome by Gensericus, who being invited by Eudoxia (widow of Valentinian, and descendant of the great Theodosius) from Carthage, to her aid, he gave up the city to pillage 14 days. He then returned to Carthage, taking Eudoxia and her two daughters prisoners, (first stripping her of her jewels) and the plunder of the capitol. Among other sacrilegious plunder, he carried off (besides the golden and silver vessels of the Temple at Jerusalem) the golden Table for the shewbread, and the golden Candlestic with seven branches, and the silver Trumpet, originally framed according to the particular instructions of God himself, and which were placed in the sanctuary of his holy Temple, and which had been lodged by Titus in the Temple of peace at Rome, after being carried in the procession, to grace the triumph of the conqueror. Thus at the end of 400 years, the spoils of Jerusalem were transferred from Rome to Carthage by a barbarian, who derived his origin from the shores of the Baltic. "To see these sacred articles given up by that God who ordered them to be made according to a pattern exhibited by himself, gracing the triumph of Titus a Heathen emperor, and at last consecrated to an Idol, affords melancholy reflections to a pious mind. But these things had accomplished the end for which they were instituted,

and were now of no further use. The divine personage typified by all this ancient apparatus had appeared in our world. The true light was come, and the Holy Spirit poured out from on high, and therefore the golden Candlestic, by which they were typified, was given up: the ever enduring bread had been sent from Heaven, and therefore the golden Table, which bore its representative, *the shewbread*, was now no longer needful. The joyful sound of the everlasting Gospel was published in the world, and therefore the silver Trumpets, that were types of it, were carried into captivity, and their sound was no more to be heard. Strange Providence! but unutterable mercy of God! The Jews lost both the sign and the thing signified. And that very people who destroyed the holy city, carried away the spoils of the Temple of the living God, and dedicated them to the objects of their Idolatry, were the first in the universe to receive the preaching of the Gospel, the light of Salvation, and the Bread of Life. There is a sort of coincidence of association here, which is worthy of the most serious consideration."

The empire soon after devolved on Augustulus, who was conquered by Odoacer, king of the Heruli, in the year 476 or 479. Augustulus was a weak prince, and no way remarkable for any worthy act. With him the ancient hierarchy of Rome ended, and the government passed to the Barbarians. Odoacer indeed refused to consider himself king of Rome, although he actually exercised the power for about 16 years; but about 492 Theodoricus, king of the Ostrogoths, conquered and slew Odoacer, and with the approbation and consent of Zeno, the emperor of the east, possessed himself of the

kingdom. After whom, the succession continued in the line of the Barbarians.*

Augustulus was the son of the Patrician Orestes, by the daughter of Count Romulus of Petovio. His real name was Romulus Augustus, but by the Latins was changed into the contemptible epithet of Augustulus. Thus were the names of the great founders of the city and monarchy strongly united in this last of their successors. " He thus gave the deadly blow to the western empire. The last emperor of the west would be the least entitled, of all his immediate predecessors, to the notice of posterity, if his reign, which was marked by the extinction of the Roman empire in the west *did not leave a memorable æra in the history of mankind.*"†

About this period also, was the empire divided into ten kingdoms, governments, or principalities. This is an important fact throughout the Revelations. According to the best historians, the Huns erected their kingdom in part of Panonia and Dacia, now Hungary, about the year 365. The Visigoths settled in the south of France and in Catalonia, about the year 378. The Burgundians came out of Germany, into that part of Gaul, since called from them Burgundy, about the year 407. The Vandals settled in Spain, and afterwards set up their kingdom in Africa, about the same time. The Ostrogoths settled in the country about Rhætia, and the Greeks established a kingdom in their neighbourhood, so that together they possessed all the country between Rhætia and Mæsia as far as Thrace, and came into Italy under Alaricus about the year 410. The Franks seized upon

* Sigonius de Imperis Occidentater, Lib. 15, Anno 479 to 500.
† 6 Gibb. 228—229.

part of Germany and Gaul about the year 420. The Suevians and Alanes settled in Gascoigne and Spain, from whence they invaded Italy, in 457. The Saxons made themselves masters of Britain about 476, and lastly, the Heruli and Thuringi settled in Italy under Odoacer, between 476 and 480. Theodoric, king of the Ostrogoths, having conquered Odoacer, gave a mortal blow to the western empire and erected the kingdom of the Ostrogoths in Italy. So that by the year 500, the beast, with seven heads and ten horns, was in complete existence, as will hereafter be shewn, and those ten kingdoms were chiefly formed by Barbarians, who had invaded the empire, and voluntarily became subject to the Bishop of Rome, as their ecclesiastical head. This was agreeable to the prophecies, both of Daniel and John, and tends to fix with tolerable precision, the beginning of the prophesying of the witnesses.

Bishop Newton says, " that Machiavel (little thinking of what he was doing) has given us the names of the ten kingdoms into which the former Roman empire was divided, though a little different from the above statement —" 1st, the Ostrogoths in Mæsia—2d, the Visigoths in Panonia—3d, the Suevians and Alanes in Gascoigne and Spain—4th, the Vandals in Africa—5th, the Franks in France—6th, the Burgundians in Burgundy—7th, the Heruli and Thuringi in Italy—8th, the Saxons and Angles in Britain—9th, the Huns in Hungary—10th, the Lombards, first upon the Danube and afterwards in Italy."

Three of these kingdoms were afterwards seized or overcome by the Pope of Rome, or rather in the words of Daniel, were humbled, agreeably to his prophesy. 1st, that of the Greeks, whose emperor Leo Isaurus, the Pope excommunicated and discharged his subjects from

their allegiance to him, in the general relating to the setting up images in the churches. 2d, the Longobards, who succeeded the Ostrogoths, whose kingdom the Pope, with the aid of the Franks, caused to be entirely ruined; and in the end obtained from them the Exarchate of Ravenna, for the patrimony of St. Peter. 3d, the last was the kingdom of the Franks, continued in the empire of Germany, whose emperors, from Henry the fourth, he excommunicated, deposed and trampled under his feet, and obliged them to give up their interest in the election of Popes and investitures of Bishops, as well as their jurisdictions in Italy.

Here it is not unworthy of being remarked, that during this period, that is, between 450 and 500, the Bishops of Rome, assumed the Pagan title of Pontifex Maximus, which had always before this, been appropriated in a special manner to the Roman emperor; it was therefore at this period, (the destruction of the emperors of Rome) and in virtue of being Pontifex Maximus, in their stead, that the Roman Pontiff assumed the title of universal Bishop and the power of the Dragon, and his seat and great authority; "and although one of the heads of the dragon was, as it were, wounded to death, yet by this means his deadly wound was apparently healed, and all the world, from this time, wondered after the beast, and there was given unto him a mouth, speaking great things and blasphemies: and power was given unto him to continue 42 months" or 1260 days. He is supposed, therefore, to have been "the man of sin, who was to be revealed, (in the Christian Church) the son of perdition, who was to oppose and exalt himself above all that was called God, (among the Pagans) or that is worshipped (by them); so that he, as God, sitteth *in the*

temple of God, shewing himself that he is God." And this power of the Roman emperor as Pontifex Maximus, was that which St. Paul mentions " only he who now letteth, will let, until *he* be taken out of the way," as if he had said, the established power and authority of the Roman emperor, as Pontifex Maximus, will prevent the rising of the man of sin in power, till the Roman empire shall be shaken to its centre, and " *then*" taking advantage of that important period, " shall that wicked one be revealed, whom the Lord shall consume with the breath of his mouth, and shall destroy by the brightness of his coming : even him (that is the man of sin) whose coming is after the working of Satan, with all powers, and signs, and lying wonders, and with all deceiveableness of unrighteousness, in them who perish." We shall be exposed to be misled, if we do not attend to the character of the Pontifex Maximus under the Roman government; it being generally conceived by the translation into the English word *High Priest*, that it was the same office, as that of Priest with us. But the real signification of the word is *the great sacrificer.* The word Priest is a modern word, derived from the Saxon word Priester, Presbyter or Presbuteros, in the Greek, and so answers to the Presbyter or Bishop of the New Testament. But there is no officer in the Church of Christ, that comes up to the idea of a Pontifex Maximus of the ancient Pagans, whose duty it was to slay and offer continual sacrifices, and to foretel future events from the appearance of the entrails of the beasts, from whence their title was taken, and should have been translated into English, the great or chief sacrificer.

I am aware of the danger of indulging a visionary spirit in tracing and calculating times and periods, not ex-

pressly revealed in the Scripture: therefore in any attempt that has been made, to show when the prophesy of the witnesses in sackloth commenced, no pretensions to knowledge on this subject are presumed, farther than what is set forth by the Holy Spirit. But, as has been already observed, there are duties enjoined to be performed, and certain evil consequences to be avoided in those times called the last times, the latter times, and the last times of the latter times, it becomes therefore the duty of every Christian to inquire of their approach, while there can be no necessity of knowing absolutely the very precise moment. We have but barely looked back to facts that we know have come to pass, and have compared them with the words of prophesy, in the best manner we are capable; at the same time claiming, as has been before hinted, a great latitude and every proper indulgence for, or on account of our ignorance of precise dates of chronologic truths, the manner of reckoning time, &c. &c.

If what has been said shows sufficiently, that the purity of the Church continued but 360 or 365 years, or thereabouts, from the prophesy of St. John in 96, or 100, and that from the end of that period, to wit, about 460 till the year 500, the apostasy of the Church was completed, by the establishment of idolatry in the worship of images, saints, and angels, which is the whoredom of the Church in forsaking the true God, or rather having other mediators than the Lord Jesus. Then the time of the reign of the man of sin, or the commencement of the 1260 years, being also that of the witnesses prophesying in sackloth, follows of course, and continued till about the year 1760; and as the rise of the man of sin appears to have been progressive from 460 to 500, so, it may be supposed, his fall will also be progressive from 1760 to 1800. This

may, in some measure, account for Daniel's remarkable addition of 30 days to the number of 1260, which will bring us to the year 1790. Daniel goes one step farther, and declares those peculiarly blessed, who shall live to see the end of 1335 days or years, which brings us to the year 1835, as a period of great joy and exultation.*

* This addition of 45 years to the 1290, seems to be prefigurative of the space between the commencement and finishing the signs of the times, or the remarkable events immediately ushering in the advent of the Saviour, as the burning of Rome—the total destruction of the man of sin—the return of the Jews, &c. &c.—The children of Israel were 45 years from their leaving Egypt, to their taking actual possession of Canaan: it was about 45 years from the birth of Christ to the calling of the Gentiles.

Since writing this, I have taken up Dr. Priestly's comparison of Moses and the Hindoos, where, in page 402, he says, of Daniel's other prophesy of 2300 days or years, "that having neglected to mention the date from which it is reckoned, it ought to be accounted from the time of the vision, in like manner as the prophesy in Gen. xv. 13. of the 400 years service of the Israelites in Egypt, which was literally fulfilled, if reckoned from the time of the vision, but did not exceed 215 years, of actually dwelling in Egypt." If this is done, he says the prophesy will end in 1760; and if the promise to Abraham, of the last return of the Jews to their own land is taken in, (or at the beginning of) the fourth generation, and each generation to have intended 1000 years, as is contended by some able writers, then it will happen about the year 1835. And it is worthy of notice, that the angel, when communicating with Daniel, says, "these things," which he was about to reveal to him, "*were noted in the Scripture of Truth:*" the Scripture could be no other, than those parts of the Old Testament then written. Vid. Dan. x. and 21.

It is remarkable, that when the prophesy relates to the Church of Christ the period is mentioned by 1260 days, according to the measurement by the Sun, the author of light, but when it relates

These several periods seem to be remarkably important in Daniel's prophesy, and promise to be productive of extraordinary events to the Church of Christ; and particularly to be the latter times of the last times, when the great wonders related in his prophesy will be more clearly understood by events that may then happen, when the wise shall begin to understand.

to the Heathen emperor, or the power of the Dragon, it is mentioned by months which are governed by the moon, as ruling the night. In Daniel it is called a time, times, and half a time—that is three years and an half, or 1260 days. The time of the Gen tiles treading under foot the holy city, was to be forty and two months, equal to 1260 days. The time of the witnesses prophesying in sackloth was 1260 days. The woman fleeing into the wilderness, was to be fed 1260 days. When she fled into the wilderness from the power of the Dragon, where she was nourished for a time, times, and half a time, equal as before to 1260 days, from the face of the serpent. Power was given to the Dragon to speak great things and blasphemies, forty and two months.

The children of Israel, in passing through the wilderness, also had precisely 42 encampments, predictive of the 42 months or 1260 days of the Church or woman being in the wilderness. All these terms refer to one and the same period.

Still I would not be contentious about precise times. There is but one other construction that, in my opinion, has much weight with it—that is the year 606, at which time the Pope was more formally vested with temporal power, though he was well established in it before—and at the same time the impostor Mahomet appeared in the world, who might be the star falling from Heaven. The difference of time is but trifling, when considering events on so great a scale—the necessary consequences will be the same, and mankind are equally interested in observing a conduct, highly proper in either case.

THE

STATE OF THE CHRISTIAN CHURCH,

DURING THIS PERIOD OF 1260 YEARS, FROM THE YEAR 500:—PARTICULARLY WITH RESPECT TO THE PURITY OF PUBLIC WORSHIP AND ATTENTION TO THE INSTITUTIONS AND ORDINANCES OF THE GOSPEL.

IN the beginning of this century, Theodoric, the successful king of the Ostrogoths, having removed the emperor of Rome out of the way, and seized the throne, determined to settle his new government in peace, so as to render it durable in his family; he therefore did not hesitate to acknowledge the supremacy of the emperor at Constantinople, though in reality it was *vox and præterea nihil,* being barely in words, and a mere pretence.

The next great object he turned his attention to, was the Bishop of Rome, whom he found best calculated to give a permanent degree of stability to the new acquired authority of the purple. This idea he formed with great judgment, on the knowledge he had of the entire subjection of the people to the authority of the bishops in general, and particularly of him who sat in the chair of St. Peter, and who they generally considered as the chief pontiff and vicar of Christ himself, and who began to assert his independence on every human power, and on whom all the other bishops were in a manner becoming dependant. Theodoric accordingly did not overlook this important engine for the accomplishment of his purposes, but op-

pressed the bishop of Rome with emoluments and honours, according as his avarice or love of power suggested. The Christian system had been heretofore taught in that native beauty, and perfect simplicity, in which it was originally promulged by Christ and his apostles. But few disputes about vain subtelties or researches into the hidden things of God, had began to disgrace the real Church of Christ, as her severe discipline never suffered Heretics and Schismatics to continue in communion with the Catholic and Apostolic Church.

But it must here be remarked, for the sake of historical accuracy, that in the latter end of the last century, while the man of sin was rising to his state of manhood, that offences in the church began to increase and multiply. "No opportunity," says Mr. Gibbon, "could be more favourable for the display of the Pope's ambition, his deceit, and his superstition, than the unhappy state of the Christian world in the 5th century. The members of the eastern and western Churches, were divided into parties by religious disputes, the most unimportant; in consequence of which they persecuted each other with the greatest animosity and rancour. They were erroneous in the faith, and degenerate in practice." Their credulity and ignorance fully prepared them for the reception of him *whose coming was after the working of Satan, with all power and signs and lying wonders.** Although, as yet, they had kept from spiritual whoredom or image worship.

The Pope of Rome had began to shew his attachment to power and a fondness to lord it over God's heritage. In 445 Leo obtained a rescript from Valentinian the 3d. commanding all bishops to hold and observe as a law,

* 2d Thess. ii. 9.

whatever it shall please the bishop of Rome to ordain and decree, and strictly enjoins the magistracy to oblige all to obey his summons.

In 451 the Popes of Rome began to exercise a usurped power over the western churches. Leo sent legates to the council at Nice, (which adjourned to Chalcedon at the emperor's request,) who rising in the midst of the assembly, said, "we have here an order from the most blessed and apostolic Pope of the city of Rome, who is the head of all the Churches, ordering that Dioscorus, bishop of Alexandria, shall not be allowed to sit in this council."

Dioscorus was prosecuted in this council, and memorials against him were addressed and directed to Leo the most holy, blessed, and universal patriarch of the great city of Rome, and to the holy and occumenical council of Chalcedon. This title of universal patriarch was then taken notice of. The sentence of this council was pronounced in Leo's name, though not present or one of the council. "Leo, archbishop of the great and ancient city of Rome, by us and the present synod, with the authority of St. Peter," &c.

In 496 the Pope thought his powers so complete that he might venture to assert his claim as matter of right. He therefore, by his own authority, enacted "that it was not to any councils, or the decrees of any, that the holy Roman Catholic and Apostolic Church owed her primacy; but to the words of our Saviour, saying in the Gospel, *Thou art Peter*, &c. thereby building the Church upon him as upon a rock that nothing could shake. That the Roman Church, not having spot or wrinkle, was consecrated and exalted above all other Churches, by the presence as well as the death, martyrdom, and glorious

triumph of the two chief apostles, St. Peter and St. Paul, who suffered at Rome under Nero," &c. &c.*

From this time the power of the Pope was established.

In 502, Symmachus, in an apology he wrote to the emperor *of the east*, treats him with the utmost contempt. He tells him that the successor of St. Peter is, at least, as great as an emperor. He compares the episcopal with the imperial dignity, and concludes that a bishop is as much above an emperor, as heavenly things, which the bishops dispense, are above all the trash of the earth which are disposed of by emperors.

In 525 king Theodoric sent Leo to the emperor at Constantinople on an embassy. The patriarch of that city received him with great honour and respect, and invited him to perform divine service in the great Church with him. Leo would not accept the invitation, nor even see the patriarch, till he agreed, not only to yield him the first place but to seat him in a kind of throne above the patriarch. The only reason assigned was, *quia Romanus esset Pontifex*, because he was bishop of Rome.

The general doctrines, hitherto insisted on, had been confined to the plain and common capacities of the hearers. The teachers of the Christian system, had been, generally speaking, and with some exceptions, simple and illiterate men as to profane learning, but who having the love of God shed abroad in their hearts, were thoroughly acquainted with the principles and doctrines of the Gospel. But in this century the vices of the clergy (according to the best historians) began to break out, and in so fertile a soil, soon grew to a size unknown before among the professors of the Gospel.

The witnesses now indeed began, in a woful manner, to prophesy literally in sackloth. The luxury, arro-

* 2 Bow. Hist. of Popes, 233.

gance, avarice, and voluptuousness of the clergy, especially the dignified orders, are announced by all the historians of credit, who record the manners and practices of this century.

The bishops increased the number of their dependants, by numerous creations of inferior officers, who lessened their cares in the dioceses, and left them chiefly the labour of establishing pompous courts, and inviting numerous sycophants and flatterers to pay their homage to those representatives of St. Peter and the other apostles, who considered their main business to be in direct contradiction to their divine master's injunctions, the lording it over God's heritage.

In the year 529 Justinian issued the famous edict concerning his faith, wherein he threatens all who should dissent from it, that they should have no manner of indulgence, and that they should be adjudged as heretics. He denominates the Church of Rome, the head of all Churches, and decrees a rule of faith for the bishops of the east.

The Papal throne now advanced itself to all the power and grandeur of the Pontifex Maximus of the Romans, and by degrees assumed even the temporal authority of a prince. Nay it was not long before he began to exercise a despotic power even over the princes of the earth, whom, in the most tyrannical and insolent manner, he claimed a right to depose and even murder at his pleasure, and in some instances obliged the most powerful monarchs to receive their crowns at his hands. Thus he exalted himself above all that was called God by the Gentiles or worshipped. The doctrine of his infallibility, claimed by him, shews that he was meant by "sitting as God in the temple of God," and granting indulgences afterwards

established by him, with the forgiving of sins, "plainly points out who was meant by shewing himself that he is God," and "by his coming after the working of Satan, with power, and signs, and lying wonders, and with all deceiveableness of unrighteousness in them who perish," was fulfilled in the pious frauds and impostors, set up and encouraged by him.

To such an extravagant pitch of grandeur and ecclesiastical domination, did even the common bishops, those deserters from the simplicity of the Gospel, carry their deviations, after the example of their master and head, within half a century from the commencement of their degeneracy, that it is well reported, on good authority, that Martin, bishop of Tours, was so audacious as to maintain at a public entertainment, that the emperor was inferior, in dignity, to a presbyter of his Church.

Among the apostolic canons, as they are called, now pretty well ascertained to have been written about the fifth century, is the following declaration: "By how much therefore the soul is more valuable than the body, so much the priesthood excels the kingdom; therefore, you ought to love the bishop as a father, fear him as a king, and honour him as a lord. For if he who rises up against kings is worthy of punishment, how much more he who rises up against the priests. Why should you not then esteem the dispensers of the word as prophets, and reverence them as Gods. You ought therefore, brethren, to bring your sacrifice and offerings to the bishop, as to your high priest, either by yourselves or your deacons. Yet thou shalt not call thy bishop to account, nor observe his administration or distribution—how he does it, or when, or to whom, or where, nor whether he does it well or ill. Let the laity, therefore, show due honour

and respect in presents to each order—nor let them easily give trouble to their governors, but let them signify their desires by the ministers, that is, the deacons, with whom they may be more free. For neither may we have access to Almighty God, but through Christ; in like manner let the laity make known their desires to the bishop by a deacon, and do as he directs."

The people at large, as may easily be imagined, from this account of their clergy, were sunk into an ignorant superstition, wholly inconsistent with the pure worship of the one only living and true God, through Jesus Christ. This, added to a union of many customs and ceremonies, derived from the Heathen worship, with those of the Gospel, being now generally permitted in the Churches to answer particular purposes, some good and many of a very bad complexion, had drawn the common people off from the simplicity of the Gospel. They were left little more than mere tools of the clergy, of whose power and authority they were now taught to form the most extravagant ideas, from the models they had been used to, in the sacerdotal orders of the Hebrews, Greeks, and Romans, during the establishment of the Jewish œconomy, or Pagan superstition. In Spain, under the domination of the Visigoths, the clergy claimed and actually possessed a power superior to that of the monarch. They drew all causes, both civil and ecclesiastical, within their cognizance, and extended their jurisdiction to the utmost limits, so that the bishops, who became the universal judges, were the terror of the people; and by them the important affairs of the kingdom were directed. Of course, revolutions and crimes became the order of the day: and the power of the clergy over the kings of Spain is best known by the number of assassinations committed in this century.

These liberties, on the part of the Christian bishops, were not neglected by the emperors and the favourers of the ancient Polytheism. They also had their views to accomplish, and their particular gratifications aud pleasures to consult. The feasts of Saturn and Pan—the combats of the Gladiators, and other Paganish institutions, in honour of their respective deities, were anxiously revived in every part of the empire. Men of rank and influence were to be found throughout the kingdom, uniting with the vulgar of every country and province, in the idolatrous worship of their ancestors.

The Church, indeed before this, had been greatly distressed and divided by some heretical doctrines, and particularly that of Arius, but the Catholics had, before this century, maintained the true doctrines of the Gospel and the spirit of divine worship uncontaminated, and multitudes of its sincere professors had sealed the truth with their blood, which had become the seed of the Church.

To form a proper idea of the enormity of the Christian idolatry, we ought to attend to the opinion of the real Christians of the times, at the commencement of this apostasy. The council of Illiberis, held in Spain, before the reign of Constantine, in the 36th canon, page 50, expressly provided against pictures in a Church, decreeing "that no pictures ought to be in Churches; nor any thing that is worshipped and adored should be painted on the walls."*

The first instance that we meet with, well authenticated, of such practices, is from Epiphanius, who in his epistle translated by St. Hierom, in his 2d. vol. p. 161,

* 1 Cave's Prim. Christ. 147. Oper. Hierom, vol. 2d. 161.

where he says "coming to Anablatha, a village in Palestine, and going into the Church to pray, I espied a curtain hanging over the door, whereon was painted the image of Christ or of some saint, which when I looked upon and saw the image of a man hanging up in the Church, contrary to the authority of the Holy Scriptures, I presently rent it, and advised the guardians of the Church rather to make use of it as a winding sheet for some poor man's burial."*

Augustine says, "we set apart no temples, no priests, nor divine services, nor sacrifices to Martyrs, because they are not God; but the same who is theirs is our God.†

The worship of angels was publickly and solemnly condemned by the whole Laodicean council. "It is not lawful," say they, in the 35th canon, "for Christians to leave the Church of God, to go and invocate angels, and to make prohibited assemblies. If therefore any one shall be found devoting himself *to this private idolatry*, (for at first they did not dare to do it in the Church) let him be accursed, for as much as he has forsaken the Lord Jesus Christ, the Son of God, and has delivered himself up to idolatry."

During the fifth century "Christianity had been embraced by almost all the Barbarians, who had established their kingdoms on the ruins of the western empire. It introduced an important change in their moral and political condition. They received, at the same time, the use of letters, so essential to religion—whose doctrines are contained in a sacred book; and while they studied the divine truth, their minds were insensibly enlarged by the distant view of the history of nature, of the arts, and of

* Cave, ibid. 148. † Ibid. 104.—Aug. de Civ. Dic. Let. 15. cap. 27.

society."* But in the latter part of this century the Barbarian emperors having been drawn over to the Arian party, greatly increased the sufferings and divisions of the Church of Christ, and having forgotten every principle of humanity, as well as Christian charity, they seemed to think they did God service by torturing and murdering his chosen servants with new and unheard of cruelties. Mr. Gibbon, who is not averse from undervaluing the sufferings of the Christian martyrs, has been obliged to bear his testimony to their barbarous persecutions.

"The fierce and formidable Visigoths (had previously and) universally adopted the religion of the Romans, with whom they maintained a perpetual intercourse of war, of friendship, or of conquest. The Romans, in their long and victorious march from the Danube to the Atlantic ocean, converted their allies—they educated the rising generation; and the devotion that reigned in the camp of Alaric, or the court of Thoulouse, might edify or disgrace the palaces of Rome and Constantinople. During this same period, (and soon after) Christianity was embraced by almost all the Barbarians who established their kingdoms on the ruin of the western empire; the Burgundians in Gaul, the Suevi in Spain, the Vandals in Africa, the Ostrogoths in Panonia, and the various bands of mercenaries that raised Odoacer to the throne of Italy. The Franks and Saxons still persevered in the errors of Paganism; but the Franks obtained the monarchy of Gaul by their submission to the example of Clovis; and the Saxon conquerors of Britain were reclaimed from their savage superstition by the missionaries of Rome. These Barbarian proselytes displayed an

* Gibbon, 6 vol. 272—275.

ardent and successful zeal for the propagation of the faith. The Merovingian kings and their successors, Charlemagne and the Otho's, extended, by their laws and victories, the dominion of the cross. England produced the apostle of Germany, and the evangelic light was gradually diffused from the neighbourhood of the Rhine to the nations of the Elbe, the Vistula, and the Baltic."*

But it was not long before the vigilant enemy of man's happiness began to sow tares among the wheat. The advocates of Arius beset the throne, and the purple was no proof against the arts and industry of these sectaries of the Church. Under Genseric and his successors, in this century, "the citizens who had been educated in the luxury of the Roman provinces, were delivered with exquisite cruelty to the Moors of the desert. A venerable train of bishops, presbyters, and deacons, with a faithful crowd of four thousand and ninety-six persons, whose guilt is not precisely ascertained, were torn from their native homes, by the command of Hunneric. During the night they were confined like a herd of cattle amidst their own ordure; during the day they pursued their march over the burning sands, and if they fainted, under the heat and fatigue, they were goaded or dragged along till they expired in the hands of their tormentors. Through the veil of fiction and declamation, we may clearly perceive that the Catholics, more especially under the reign of Hunneric, endured the most cruel and ignominious treatment. Respectable citizens, noble matrons, and consecrated virgins were stripped naked, and raised in the air by pullies, with a weight suspended at their feet. In this painful attitude their naked bodies were torn by scourges, or burnt, in the most tender parts, with

* Gibbon, 6 vol. 271.

red hot plates of iron. The amputation of the ears, the nose, the tongue, and the right hand, was inflicted by the Arians; and although the precise number cannot be defined, it is evident that many persons, among whom a bishop and a proconsul may be named, were entitled to the crown of martyrdom."*

Now then it became pretty evident that the prediction of the holy apostle in the 17th Rev. 13th v. began to be fulfilled; "these have one mind, and shall give their power and strength to the beast; these shall make war with the lamb, and the lamb shall overcome them," &c. for the clergy made use of the temporal power of the ten kingdoms into which Rome was divided, to answer every purpose of destruction to all they called heretics, the kings and emperors often submitting to their anathemas and spiritual judgments, by adding the arm of temporal power.

Thus were the sorrows of the Church of Christ increased, for yet were there to be found thousands of pure and spotless souls, who mourned in sackloth and ashes, the commencement of the fulfilment of those prophesies, which they had been led to expect with a melancholy certainty.

The extreme negligence of many of the teachers of the doctrines of the Gospel, and a deviation from every essential purpose for which the Lord's day or Christian Sabbath was originally instituted, yielded mortifying evidences to the people of God, that the reign of the man of sin had now commenced, and that God's witnesses were already prophesying in sackloth.

The western Church was now governed in a great measure by Leo the great, who filled the chair of St.

* Gibbon, 6 vol. 286.

Peter. He was a bishop who understood how to plan his measures of aggrandizement, and schemes for the extension of his power, equal, if not superior, to any of his cotemporaries. His success became answerable to his activity and perseverance. The most ignorant pretenders, who knew nothing of the first principles of the Christian life, were admitted into the Church without examination and without character. They did not wait for congregations, but wandered about in an inglorious ease, living upon the bounty of an ignorant and superstitious multitude, to whom they, in general, taught nothing but a servile obedience to their spiritual masters.

The beauties of our holy religion were soon clouded over, and in many places lost, amidst a flood of human inventions, calculated to remove every appearance of the true faith as it was in Jesus. The similarity of these practices and ceremonies of the Church, to those of the Heathen temples, soon introduced the invocation of those happy souls who had joyfully laid down their lives for the truth, and their assistance became devoutly implored in assiduous and fervent supplications. If any opposition was given to this flood of impiety, by those who still adhered to the purity of the faith, it was too feeble to stop its course; or, if exerted for so laudable a purpose, was soon suppressed by the iron hand of power.

Theodoret, in his 8th book De Martyribus, says:—"The martyr's temples are frequently to be seen, famous for their beauty and greatness." In them "those who are in health pray for the continuance thereof, those who have been long sick pray for recovery; the barren pray for children; and they who are about taking a long journey desire the martyrs to be their companions or guards in the journey"—"not going to them as Gods, but mak-

ing application to them as to divine men, and agents for them with God." If this is not setting them up as mediators instead of Christ, or even with him, to make the best of it, I know not how language could make it plainer. Again—" Now that they who have thus made faithful prayers have obtained their petitions, clearly appears by the *presents* and *gifts* brought by the votaries, as so many grateful acknowledgments of their recovery. Accordingly some do present the effigies of eyes, others of hands, and these made of gold and silver. Wherefore, since you see there is so much advantage by honouring the martyrs, be persuaded, I beseech you, to flee from the (Gentile) error of Dæmons; and make use of the martyrs as so many lights and guides, to follow the way which leads directly to God."* Does not this exclude the Lord Jesus Christ altogether?

By degrees the defection increased, and near the end of the 6th century "the ambassadors of Recard, king of Spain, respectfully offered on the threshold of the Vatican (to Pope Gregory the great) rich presents of gold and gems; they accepted, as a lucrative exchange, the hairs of St. John the Baptist—a cross, which inclosed a small piece of the true wood, and a key that contained some particles of the iron which had been scraped from the chains of St. Peter."†

Paul the 1st, excommunicated Constantius Copronymus, the Greek emperor, because he endeavoured to abolish the worship of images. Henry 4th, emperor of Germany was deposed and excommunicated in the 11th century, by Pope Hildebrand, the 2d. Under that young and ambitious priest, Innocent, the 2d. the successor of St. Peter, attained the full meridian of greatness; and

* Mede, 642. † Gibbon, 6 vol. 301.

in a reign of 18 years he exercised a despotic command over emperors and kings, whom he raised and deposed —over nations, whom (in interdicts of months and years) he deprived, for the offences of their rulers, of the exercise of Christian worship. In the council of Lateran he acted as the ecclesiastical, almost as the temporal, sovereign of the east and the west. It was at the feet of his legate, that John, king of England, surrendered his crown. And Innocent may boast of the two most signal triumphs over sense and humanity, the establishment of the doctrine of transubstantiation, and the institution of the Inquisition.

It was not long before the devotees of pictures and statues were gratified with the indulgence of *their* favourite worship; and the Church became torn with disputes and divisions on a subject wholly averse to the doctrines, discipline, and practice of Jesus Christ, his apostles, and their disciples, for almost four centuries.*

In this distressing view of the Church of Christ, we have another evidence of the prophesying of the witnesses in sackloth; and there will need but few arguments to convince the serious reader that the institutions and ordinances of the Gospel must have been now sunk very low indeed. It must, however, be admitted, that amidst all this falling away, it became essentially necessary, to answer the great purposes of power and wealth, to establish and enforce the most superstitious veneration for the forms and ceremonies of the Church. The Lord's day was, therefore, had in great apparent honour, as a religious festival, unless dispensed with by the directors of the consciences of the people; and the Church was crowded with admiring votaries of the rulers of the

* Vid. extract from Mosheim, page 383.

Church, who thus lorded it over God's heritage, while the true worshippers in spirit and in truth, were but thinly sowed throughout the congregations.

The instruction of the Lord's day, bore a strong resemblance to the character of the teacher, and the servants of God were perishing for lack of knowledge. It soon became true, that as was the minister, so were the people. The extreme desire of the clergy to reconcile the Pagan to the Christian mode of worship, gave rise to additional superstitions. Hence from an union of the Platonic philosophy, and the popular opinions of half converted Pagans, arose pilgrimages to tombs of martyrs—the doctrine of purgatory—relics—worship of saints, &c. &c. Yet notwithstanding this general degeneracy, these witnesses in sackloth were not alone: a chosen few experienced the nourishment of the golden oil, from the two olive-branches emptied through the golden pipes out of themselves, or, in plainer language, the blessings and advantages arising from the instruction of the word of God and the institutions of the Gospel; but in general the Lord's day and the public ordinances, including the discipline of the Church, were made to answer the purposes of violent contentions and uncharitable controversies.

Besides these moral and religious causes for the witnesses mourning in sackloth, arising in the Church of Christ, the political state of the empire was but poorly calculated to support the spirituality of the religion of Jesus Christ.

The account given by the historian already quoted, whose testimony, on this occasion, is preferred, because he will not be considered as partial to the cause of religion, will afford the best ideas on this subject. "The year 539 was marked by an invasion of the Huns and

Bulgarians so dreadful, that it almost effaced the memory of their past inroads. They spread from the suburbs of Constantinople to the Ionian gulph, destroyed 32 cities or castles, and repassed the Danube, dragging at their horses' heels 120,000 of the subjects of Justinian. In a subsequent inroad they pierced the wall of the Thracian Chersonesus; extirpated the habitations and the inhabitants, and returned to their companions, loaded with the spoils of Asia; and Procopius has confidently affirmed that in a reign of 32 years, each annual inroad of Barbarians consumed two hundred thousand of the inhabitants of the Roman empire. The same Procopius, as confidently affirms, that five millions of Africans were consumed by the wars and government of the emperor Justinian, under the famous Narses.* After the recovery of Italy, Justinian might dictate benevolent edicts, and Narses might second his wishes by the restoration of cities, but the power of kings is most effectual to destroy, and the twenty years of Gothic war, had consummated the distress and depopulation of Italy. As early as the 4th campaign under the discipline of Belisarius himself, fifty thousand labourers died of hunger in the narrow region of Misenum. A still greater number were consumed by famine, in the southern provinces without the Ionion gulph. Acorns were used in the place of bread. Procopius had seen a distressed orphan suckled by a she goat. Seventeen passengers were lodged, murdered, and eaten by a woman, who was detected and slain by the eighteenth.

* As soon as Narses had paid his devotion to the author of victory, and *the blessed virgin, his peculiar patroness*, he praised, rewarded, and dismissed the Lombards.—7 *Gibb.* 388.

In 542 a terrible plague arose, which raged with such fury, that many cities of the east were left vacant, and in several districts of Italy, the harvest and the vintage withered on the ground."*

"Each year of Justinian's reign is marked by the repetition of earthquakes of such duration, that Constantinople has been shaken above forty days; of such extent, that the shock was communicated to the whole surface of the globe, or at least, of the Roman empire. An impulsive or vibratory motion was felt; enormous chasms were opened; huge and heavy bodies were discharged into the air; the sea alternately advanced and retreated, beyond its ordinary bounds; and a mountain was torn from Libanus, and cast into the waves, where it protected, as a mole, the new harbour of Botrys, in Phœnicia."

Two hundred and fifty thousand persons are said to have perished in the earthquake of Antioch, whose domestic multitudes were swelled by the conflux of strangers to the festivals of the Ascension. The loss of Berytes, in 1551, was of smaller account; but of much greater value. The schools of Berytes were filled with the rising spirits of the age, and many a youth was lost in the earthquake, who might have lived to have been the scourge or guardian of his country.†

Thus ended the sixth century, being the first hundred years of the witnesses prophesy in sackloth, or of the reign of the man of sin, when spiritual idolatry by the worship of images, saints, and relics was established, and also the total destruction of the sovereignty of Rome Pagan accomplished. All the Christian fathers consi-

* Gibb. vol. 4, p. 379, and vol. 7, p. 400. 423. † Ibid. vol. 7 p. 416.

dered themselves safe from the distresses foretold in the sacred Scriptures, to the true Church of Christ, under the power of the man of sin, while the Roman emperors preserved their authority and dominion over the empire; and therefore, Tertullian answers the charge of enmity in Christians to the welfare of the government by this argument, in his apology, where "he assigns it as a particular reason why the Christians prayed for the Roman empire, because they knew that the greatest calamity hanging over the world, was retarded by the continuance of it."

"Indeed it was the reigning opinion of the generality of Christians, of the earliest times, that the man of sin would appear soon after the fall of the Roman empire.* They looked forward to this event as so replete with alarm and danger to the Church, that it was a custom to introduce particular prayers into their Liturgy, for the continuance of the empire of Pagan Rome, that the coming of antichrist might be delayed."†

It would be undertaking to write the history of the succeeding centuries, and far beyond my design and abilities, to proceed in stating the conduct of the professors and teachers of the holy religion of the meek and lowly Jesus, as too generally giving conclusive testimony of the fulfilment of the prophesy now under consideration; suffice it to say, that it seems well agreed, by the most candid inquirers after truth, that during the seventh century the Church continued to be divided by

* Tertullian also says on the passage, "only he who now letteth, will let, until he be taken out of the way"—"who can this be but the Roman state, the division *of which into ten kingdoms* will bring on antichrist, and then the wicked one shall be revealed."—*De Resurrect. Carnis. cap.* 24. *p.* 340.

† 2d. Kett, 38.

the Arian controversy and many other heresies, by which the violences and rancour of the human passions, mixing with religious intolerance, produced the most dangerous breaches in the mystical body of Christ.

It was no uncommon thing to see troops of Catholics hasting to the stake or gibbet this year; and the next to find their persecutors either abjuring Arianism through fear, or sealing their attachment to those peculiar tenets with their blood, in equal numbers. We are well informed that the Jews also had their share in these times of distress. By law, they were obliged, on pain of death, to be baptized; and the coronation oath made it the duty of the kings of Spain, to enforce the laws against the unfortunate Hebrews.*

The bishops of Rome in their disputes with the bishop of Constantinople, seemed to confirm their own sentence, and give very full testimony to the Church, that the man of sin had taken possession of his throne. It was during this century that Gregory the great, the Roman Pontiff, writing to the bishop of Constantinople, and disputing his claim to superiority, says, "I affirm confidently, that whoever styles himself *universal bishop*, or is solicitous for the title, by this elevation of heart, proves himself to be the forerunner of antichrist."

Afterwards, in the 10th century, at a council held at the city of Rheims, Arnulph, bishop of Orleans, thus

* Chintela, king of Spain, convened the 5th council of Toledo among other things, to engage the clergy to countenance his cruelties towards the Jews. "This council solemnly ratified the edict he had enacted, for the banishment of this miserable people, and ordained that no prince should thereafter ascend the Spanish throne, till he had taken an oath to observe all the laws against them."†

† Basnage, 582.

addressed the council, while he spoke of the reigning bishop of Rome. "What think ye, reverend fathers, of this man, elevated on a lofty throne, and glittering in gold and purple? Whom do you account him to be? Surely, if destitute of charity, and elated with the pride of science alone, he is antichrist, sitting in the temple of God, and shewing himself that he is God."

St. Bernard, in the twelfth century, employed the force of his great eloquence against the corruptions of the see of Rome. "The Popes," said he, "call themselves the ministers of Christ, and they serve antichrist. The beast of the Revelations, to whom was given a mouth, speaking blasphemies, and to war with the saints, seizes the chair of St. Peter like a lion ready for his prey."

The Waldenses and Albigenses, who may be called the Protestants of the twelfth and thirteenth centuries, asserted in their declarations of their faith, that the Church of Rome was the whore of Babylon.*

According to Barington, (Annual Register, 1787, p. 6,) the sentence of excommunication was in these words, "Peter, prince of the apostles, listen to thy servant, whom thou hast tutored from his youth, and whom, to the present hour, thou hast freed from the hands of the wicked, who hate me because I am faithful to thee. Thou canst witness, and with thee canst witness, the holy mother of Christ, and thy brother Paul, that, unwillingly, I was compelled to mount this holy throne. Rather would I have worn out this life in exile, than have usurped thy seat to gain glory and the praise of mortals. By thy favour has the care of the Christian world been committed to me: from thee, I have the

* 2 Kett. 41.

power of binding and loosening. Resting on this assurance, for the honour and support of the Church, *in the name of God, the Father Almighty, of his Son, and of the Holy Ghost*, I depose Henry, who rashly and insolently has raised his arm against thy Church, from all imperial and regal power, and his subjects, I absolve from all allegiance to him. For it is meet that he, who aims to retrench the majesty of thy Church should be despoiled of his own honours."

Mr. White, in his learned and excellent sermons, has epitomized the character of the Church, in the sixth and seventh centuries, with great candor and great justice—"If in surveying the history of the sixth and seventh centuries, (says he) we call to our remembrance that purity of doctrines, that simplicity of manners, that spirit of meekness and universal benevolence, which marked the character of the Christian in the apostolic age; the dreadful reverse which we here behold, cannot but strike us with astonishment and horror. Divided into numberless parties, on account of distinctions the most trifling and absurd, contending with each other from perverseness, and persecuting each other with rancour; corrupt in opinion, and degenerate in practice; the Christians of this unhappy period, seemed to have retained little more than the name and external profession of their religion. Of a Christian Church, scarce any vestige remained. The most profligate principles, and absurd opinions, were universally predominant; ignorance amidst the most favourable opportunities of knowledge; vice, amidst the noblest encouragement to virtue; a pretended zeal for truth, mixed with the wildest extravagancies of error; an implacable spirit of discord about opinions which none could settle; and a general and strik-

ing similarity in the commission of crimes, which it was the duty and interest of all to avoid."*

The history of the Church, till the time of the reformation, is but a repetition (with tenfold undeniable testimony) of the degeneracy of the Church rulers. As they increased in wealth and power, so they confirmed what had been foretold of God's witnesses, viz. the public instruction of the people in the word of God, and the Lord's day with its ordinances, prophesying in sackloth.

The annals of every of the ten kingdoms, into which the empire was divided, are filled with the quarrels, excommunications, slaughters, and bloodshed, occasioned by the worshipping of images, or spiritual whoredom; invocation of saints, thereby dividing the mediatorial office of the one only Saviour; the supremacy and domination of the bishop of Rome; and all the absurd ceremonies introduced by him into the pure and simple worship of Almighty God, as taught and established in the Gospel; so that what is asserted of the Church, in one of the ten kingdoms, may be well applied to the general state of the Church, throughout Christendom; "that the greatest ignorance and superstition prevailed; reverences to saints and relics seemed to have supplanted the worship of the Supreme Being. Donations to Churches atoned for every violation of the laws of society, and monastic observances were more esteemed than moral virtue. Pilgrimages to Rome were represented as the most meritorious acts of devotion. Not only noblemen and ladies, but even kings and princes, resigning their crowns, implored a safe passport to Heaven, at the foot of

* White's Sermons, 33.

St. Peter's chair, and exchanged the purple for the sack-loth."

Gregory the 2d, in his epistle to the emperor Leo, in the 8th century, says, "Are you ignorant that the Popes are the bonds of union, the mediators of peace between the east and the west? The eyes of the nations are fixed upon our humility, and they revere, as a God upon earth, the apostle St. Peter, whose image you threaten to destroy. The remote and interior kingdoms of the west present their homage to Christ *and his vicegerent*."*

Innocent the 3d, asserted that the Popes held on earth the place not of mere men, *but of the true God.*

Martin the 5th, in the instructions which he gave to the ambassadors whom he sent to Constantinople, styled himself *the most holy*, and *the most blessed*, who has *the celestial empire*, who is *Lord upon earth*, *successor of St. Peter*, the *Christ of the Lord*, the *master of the universe*, the *father of kings*, and the *light of the world.*

An archbishop thus addressed Leo X. "*All power is given unto you;* and he who said all, excepted nothing." This Pope suffered himself to be styled *divine majesty.* Paul the 1st, allowed himself to be called *Vice-God*, and received the prophetic language of Jeremiah and Daniel as applicable to himself.†

Leo X. issued an edict, in which he commanded his spiritual subjects to acknowledge his power of delivering from all the punishments due to sin and transgression of every kind.‡

So true is the prophetic declaration of the Scriptures, "and the king shall do according to his will; and he shall exalt himself, and magnify himself above every

* 2 Kett. 209. cites 5 Gibb. 107. † Jerem. 27—8. Danl. 7—4.
‡ Mosheim.

God, and shall speak marvellous things against the God of Gods, and shall prosper till the indignation be accomplished, for that which is determined shall be done.*

When a new Pope is inaugurated, he is clothed with the pontifical robes, and crowned, and placed upon the altar of the Church of St. Peter, at Rome, and the cardinals come and kiss his feet, which ceremony is called adoration. They first elect and then worship him; as in the medals of St. Martin 5th, where two are represented as crowning the Pope, and two kneeling before him, with this inscription, *quem creant adorant.* Whom they create they adore. At his coronation, when a cardinal deacon having taken a mitre from his head, another places upon it the triple crown, and says, "receive this tiara, adorned with three crowns, and know that thou art father of princes and kings; governor of the globe of the earth, and vicegerent of our Saviour Jesus."

Cardinal Bellarmine, when treating of the Roman Pontiffs, tells us they must peculiarly well understand the authority of their own see. Let us, therefore, hear them speak from their Apostolical chair. "He who reigneth on high, to whom all power is given in heaven and in earth, hath committed the one Holy Catholic and Apostolical Church, out of which there is no Salvation, to be governed with plenitude of power, by one only on earth, namely, by Peter, the prince of the apostles, and by the successor of St. Peter, the Roman Pontiff. This one he hath constituted a prince over all nations and kingdoms; to pluck up, waste, destroy, plant, and build.†"

Bengelius mentions, "that formerly the word *mystery* was written on the *Pope's mitre, in front*, till some of the reformers took notice of it, when it was removed.‡

* Danl. 11th, 36. † Kett. 197. ‡ Vid. Rev. 17th ch. 5th v.

In the eighth century, ignorance so greatly prevailed, that few of the clergy could write their names, but made their marks when called to subscribe the canons of many of the councils held for the government of the Church; and the ability of reading the Gospels, and repeating the Lord's prayer, were thought sufficient to introduce a man into priest's orders.

In the ninth century, the bishops and priests thought it too great a condescension to instruct the people by publickly teaching them in sermons, as had been professedly the custom, but they turned this service over to the inferior clergy; and Charlemagne being convinced of the absolute incapacity of the clergy, to teach the people, by any performances of their own, or explaining the Gospels and epistles with any degree of propriety, he ordered three of the most learned prelates to compile from the best authorities, homilies, or short discourses on texts of Scripture, which the lazy, ignorant clergy were to get by memory, and repeat to the people, who were kept in the greatest ignorance by them, and of course, in a state of absolute dependance upon themselves, and made to consider the Scriptures as a kind of charm, the whole virtue of which was in the breast of the priest. To this end they were continued in an unknown language.

The Romans kept them in the Latin tongue, and do so to this day. The Egyptian Churches confined them to the Coptic language. The Nestorians to the Syrian. The Abyssinians to the old Ethiopic, and the Greeks to the ancient Greek; though all these languages had long been obsolete, and unintelligible to the common people.

Is it possible for words to point out a more convincing evidence of these two witnesses prophesying in

sackloth, when the very language in which the divine Scriptures, designed for the salvation of every man, were kept, could not be understood by the people, and they, at the same time, obliged to depend upon teachers nearly as ignorant as themselves?

In short, from a general review of these early ages of the Church, the intelligent and attentive mind cannot but take notice, that the continual discontents, created by the mismanagement and violences of civil affairs, were greatly heightened by the divisions and animosities daily arising in the Church.

The Pagans persecuted the Christians with the most rancorous and unabating cruelty; when in their turn, the Christians, (being restored to political influence and power) often became the most violent and unforgiving persecutors; thereby denying the faith, by a conduct wholly incompatible with the benevolent temper of the Christian character. The most dreadful animosities were provoked on both sides; and after the Pagans were overpowered and silenced, then new sects arose; new disputes took place; new jealousies and antipathies raged. The divisions, heresies, and schisms of the Church destroyed every principle of the doctrines and example of the prince of peace, who taught his followers the new commandment of loving one another, as an essential qualification for entering into his kingdom.

When the northern Barbarians established themselves in the Roman empire, and became acquainted with the character and conduct of her citizens, Liutprand, one of their historians, tells us, "that such was the horror we had of the Roman manners, that when we would brand an enemy, with disgraceful and contumelious appellations, we call him *a Roman:* a name which compre-

hends whatever is base, cowardly, avaricious, luxurious, in a word a liar, and every other vice."

From this account of the awful degeneracy of manners, prevalent in the Christian world, can we wonder at the terms of prophetic declaration, that the two great witnesses for Jehovah, *his word, and ordinances* should be said to prophesy in sackloth.

My plan will not permit me to proceed through the remaining centuries till the reformation; suffice it to say, that errors of every kind increased with every year. Ignorance, superstition, and spiritual idolatry, with the worship of images, relics, pilgrimages, indulgencies, justly entitled, in the Scriptures, spiritual whoredom and fornication, with an absolute submission to the clergy, universally prevailed, till almost every trace of the original principles of the Gospel, and the designs of its ordinances, were lost. "During the ages of ignorance, which followed the subversion of the Roman empire in the west, the bishops of the imperial city, extended their dominion over the laity, as well as the clergy, of the Latin Church.

The fabric of superstition, which they had erected, and which might long have defied the feeble efforts of reason, was at length assaulted by a crowd of resolute opposers of the Catholic Hierarchy, who, from the twelfth to the sixteenth century, assumed the popular character of reformers. The Church of Rome defended, by violence, the empire which she had acquired by fraud; a system of peace and benevolence was soon disgraced by proscriptions, wars, massacres, and the institution of the Inquisition, or holy office: and as the reformers were animated by the love of civil as well as religious freedom, the Catholic princes connected their own interests

with that of the clergy, and enforced, by fire and the sword, the terrors of spiritual censures. In the Netherlands alone, more than one hundred thousand of the subjects of Charles the 5th, are said to have suffered by the hands of the executioner; and this extraordinary number is attested by Grotius."* Bishop engaged against bishop; and even St. Peter's chair was divided against itself, there being, at one time, three Popes, each claiming to be the vicar of the Son of God, and the true and infallible successor of the holy apostles.

It would not suit my present purpose to enter more minutely into particulars, or I might mention the remarkable and wanton destruction of the Albigenses and Waldenses in the twelfth century. The Lollards in Germany, who were hunted like wild beasts. John Huss, and Jerome Prague expiring at the stake, by a decree of the council of Constance, in the fifteenth century; and real Christians, under various other denominations, became the objects of universal hatred; so that every one who could persecute and destroy them thought he did God eminent and meritorious service. Primitive Christianity was so nearly eradicated, that it was with difficulty a sufficient number of real Christians could be got together to determine on measures for their general safety; and to find a professing Church, free from gross error and superstition, was very rare throughout Christendom.

"It has been computed that fifty millions of Protestants have, at different times, been the victims of Papal persecutions, and have been cruelly put to death on account of their religious opinions."†

* Gibbon, 6 vol. 495.

† Simpson, 346, 353. vid. Gibb. ch. 54, fol. 535.

France boasts of more martyrs to the truth than any other kingdom in Europe. About 200 years ago, by order of the king, bishops, and priests, 30,000, some say 60,000, Protestants were murdered in the course of a few days. After this a civil war broke out, which lasted near sixty years, in the very heart of the country; in which Puffendorf tells us that there were destroyed, one million of people—150,000,000 of money were spent—nine cities, 400 villages, 20,000 Churches, 2000 monasteries, and 10,000 houses were burnt, or laid level with the ground. This is but little more than 150 years ago. In the reign of Louis the 14th, an innumerable multitude of people were harrassed and put to death, in the most cruel and ignominious manner men or devils could invent, and this about 100 years since. And 800,000 persons left the kingdom. Voltaire says 500,000.*

When the Pope received the news of the massacre of the 30,000, above mentioned, he appointed a public thanksgiving, and *Te Deum* was sung for joy in the Church of St. Louis. The king, archbishops, bishops, clergy, and nobles too, went in public procession, singing the praises of God, for this bloody and diabolical tranasction."

Will any one wonder, that when God in his providence shall call this nation to account, that vengeance should fall on these orders and dignitaries of the kingdom. "They shall be rewarded even as they rewarded others, and then shall be doubled unto them double, according to their works. In the cup they have filled fill to them double."†

* Introd. to the Hist. of Europe, ch. 5, 201.

† Rev. 18th ch. 6th v.

That the reader may form a better idea of the state of the Church, in this, its great apostasy, about the time of the commencement of the reformation, an extract from the famous bishop Burnet's history of that very important era is here inserted, by which may be drawn a tolerable good picture of the debasement of the Church, and the prophesying of the witnesses in sackloth, from the ninth to the fifteenth century. " At the time that Luther began the reformation, the conduct of the dignified clergy throughout all Europe, had long given infinite scandal: the bishops were grossly ignorant; they seldom resided in their dioceses, except to riot at high festivals; and all the effect that residence could have, was to corrupt others by their ill examples. They followed the courts of princes, and aspired to the greatest offices. The abbots and monks were wholly given up to luxury and idleness; and it appeared by the unmarried state of the seculars and regulars, that the restraining them from having wives of their own, made them conclude they had a right to all other men's. The inferior clergy were no better; and not having places of retreat to conceal their vices in, as the monks had, they became more public. In sum, all ranks of Christians were so universally despised and hated, that the world were apt to be possessed against their doctrines, for the sake of men whose interest it was to support them; and the worship of God was so defiled with much gross superstition, that without great enquiries, all men were easily convinced, that the Church stood in much need of a reformation."

Luther himself says, in a letter to his friend Philip Melancthon, " Italy is clouded with the palpable darkness of Egypt, so ignorant are they of Christ, and of the things that belong to Christ; yet these are held as the

Lords and masters of our faith and morals." The great offence Luther gave, was his foundation doctrine; when he laid it down as an unshaken maxim, that the sacred Scriptures are the sole foundation of all doctrine; and that all human opinions are to be brought to them as the touchstone.

Under this view of the Church and its apostasy, no one who has considered the importance of the word of God, as contained in the Scriptures of the old and new Testaments, and the advantage derived from the intelligent and faithful preaching of it to the people at large, both as to faith and morals, with the blessing that the Sabbath and Lord's day has always been to the Church of Christ, under every dispensation, will hesitate to say, that these witnesses of Jehovah have literally been prophesying in sackloth.

THE GOVERNMENT,

DESCRIBED BY "THE BEAST ARISING OUT OF THE BOTTOMLESS PIT," (OR ABYSS,) WHICH WILL ASCERTAIN THE APPROACH OF THE TOTAL DESTRUCTION OF THE MAN OF SIN AND ANTI-CHRIST, OR THE ENDING OF THE 1260 YEARS, WHEN THE WITNESSES WILL BE ABOUT TO FINISH THEIR TESTIMONY.

WHENEVER the government shall arise, described in this chapter, as that of the beast arising out of the bottomless pit, or abyss, who is to make war with and destroy these witnesses of God, then the time when the witnesses will be about to finish their prophesy; and of consequence the time of the ending of the second woe, which all synchronize, will probably be ascertained with more precision than by any other past events, and thereby the wise will begin to understand, though the wicked shall continue to do foolishly.

This mode of writing and speaking in figures, (as has been already noticed) was not only common among the eastern nations, so as to be adopted as a usual mode of instruction in both religious and political truths, but it became necessary, in all cases, where the world at large were to be informed, as answering the purpose of an universal language.

Indeed this mode of instruction was adopted, not only by the ministers of religion, but by philosophers, politicians, Jews, and Gentiles, Christians, and Pagans. This was more necessary, as the knowledge of letters and of writing was so rare, and, by this means, it became as intelligible to the people of that day, as our mode of de-

nominating the weight of any thing by numeral letters, as 112 lbs. is to us at this day.

Powers and states, in the early times of antiquity, were designated and known by their symbols; and, in after ages, came to be distinguished by writers under the names of such symbols, as well as by their proper appellations. As the lion with eagle's wings, signified the strength of the Assyrian empire, and the celerity of its conquests. The beast, with three ribs in his mouth, intimated the reduction which Cyrus made of Babylon, Lydia, and Egypt, to the Persian monarchy. The leopard, with four heads and four wings, denoted Alexander and his four successors; and the beast, with ten horns and iron feet, represented the Roman empire and its divisions into ten kingdoms, or principalities. This was a language as well known to skilful readers at that time, as now the arms, colours, fields of escutcheons, are to heralds.* Hence we hear of the ancient philosophers so often teaching by means of fables. Persia was as well known by the ram, it being the royal ensign; Macedon by the goat, since king Carinus, as Great Britain is by a lion and unicorn; the emperor by a spread eagle with two heads; or the United States of America, by the bald eagle with thirteen bars.

The sacred Scriptures, of both the Old and New Testaments, are full of instances to our purpose. Therein it is a common thing to designate governments, tribes, and families, by beasts or animals. The political states, nobility, and officers of government, were known by the Heavens, the Mountains, the Sun, Moon, and Stars. The common people, in their different grades, by the

* Stackhouse Hist. Bib. 4 vol. 289.

Earth, the Sea, the Abyss, &c. The change of governments, or revolutions and destruction of their constitutions or forms; by the dissolution of the Heavens, and the host thereof—the rolling of the Heavens together as a scrowl—earthquakes and tumultuous motion or roaring of the seas.

The whole government of the Hebrews is often designated by the four standards of Israel, as in Ezek. 1st ch. 10th v. by a man, a lion, an eagle, and an ox. Judah is denominated by Jacob, on his dying bed, a lion's whelp; and Issachar by a strong ass; Dan by a serpent; Napthali as a hind let loose, and Benjamin by a ravening wolf.* In Isaiah, 27th ch. 1st v. Egypt is called Leviathan, or the crooked serpent, and the dragon that is in the sea. Daniel denominates the four monarchies of Babylon, Persia, Greece, and Rome, by a lion, a bear, a leopard, and a beast dreadful and terrible, with great iron teeth, divers from all other beasts, having ten horns.† A horn is always the emblem of power.

St. John, in the Revelations, continually uses these figures to point out particular governments, especially the Roman empire, in its Pagan state, by the great red dragon.

When the prophet Jeremiah was desirous of warning the Jewish nation of the successful approach of the Babylonians, to destroy their government and nation, he says, " I beheld the earth, and lo! it was without form and void: and the heavens, and they had no light. I beheld the mountains, and lo! they trembled, and all the hills moved lightly."‡ So Joel, speaking of the same event " the earth shall quake before them—the heavens shal

* Vid. 49 ch. Gen. † Dan. 7 ch. 4 to 7. v. ‡ Isaiah, 4 ch. 23 v.

tremble—the sun and moon shall be dark, and the stars shall withdraw their shining.* In like manner Haggai, when foretelling the subversion of the Jewish polity, says, "speak to Zerubbabel, governor of Judah, saying I will shake the heavens and the earth—I will overthrow the throne of kingdoms."† And again—"For thus saith the Lord of hosts, yet once, it is a little while, and I will shake the heavens and the earth, and the sea and the dry land—and I will shake all nations."‡ And again, in Isaiah, "behold! the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it; for the stars of heaven, and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine."§

The learned and excellent Sir Isaac Newton, in his treatise on the prophesies, says, "The figurative language of the prophets, is taken from the analogy between the world natural, and an empire or kingdom considered as a world politic. Accordingly the whole world natural, consisting of heaven and earth, signifies the whole world politic, consisting of thrones and people, or so much of it as is considered in prophesy; and the things in that world signify the analogous things in this. For the heavens and the things therein, signify thrones and dignities, and those who enjoy them; and the earth with the things therein, the inferior people; and the lowest parts of the earth, called Hades or Hell, the lowest and most miserable part of them. Great earthquakes, and the shaking of heaven and earth, are put for

* Joel, 2d ch. 10 v. † Haggai, 2d ch. 21 v.
‡ Haggai, 2d ch. 6v. § Isaiah, 13th ch. 9 & 10 v.

the shaking of kingdoms, so as to distract and overthrow them: the creating a new heaven and earth, and the passing away of an old one, or the beginning and end of a world, for the rise and ruin of a body politic thereby. The Sun for the whole species and race of kings, in the kingdom of the world politic. The Moon for the ("second in power in the political kingdom or the") body of the common people, considered as the king's wife. The Stars for subordinate princes and great men; or for bishops and rulers of the people of God, when the Sun is Christ. The setting of the Sun, Moon, and Stars, darkening the Sun, turning the Moon into blood, and falling of the Stars, for the ceasing of a kingdom."*

It is very clear, that all this figurative language applied immediately to the civil and ecclesiastical polity of the Jews; and if a doubt could still remain, it would be removed by referring to another passage of Isaiah, relative to the establishment of the Jews as a nation. "But I am the Lord thy God, that divided the sea, whose waves roared; the Lord of hosts is his name: and I have put my words in thy mouth, and I have covered thee in the shadow of mine hands, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, thou art my people."† In short, all the oriental writers describe the affairs of nations, by figures taken from chymic philosophy, known in Arabia and Egypt, which always compared governments to the Sun, Moon, and Stars. In all the prophets, the heavens denote a government, empire, or republic, that is large or universal: when the epithet high, or highest, is added, it denotes the political world. By the Sun, Moon, and

* Part 1st. ch. 11. † Isaiah, 51st ch. 15 & 16 v.

Stars, the king, queen, high priest, ministers, and nobles, are intended. By the earth, the peasantry, or common people, with the terrestial creatures, serving for the use of man, are pointed out.

So in the New Testament, " immediately after the tribulation of those days, shall the Sun be darkened, and the Moon shall not give her light; and the Stars shall fall from heaven, and the powers of heaven shall be shaken."* And by St. John, " and I beheld when he had opened the sixth seal, and lo! there was a great earthquake, and the Sun became black as sackloth, and the Moon became as blood, and the Stars of heaven fell on the earth; and the heavens departed as a scrowl, when it is rolled together; and every mountain and island were removed out of their places.†

It is generally supposed, by the best expositors, that this passage means by the sun, the emperors of Rome pagan, who is elsewhere called the great red dragon. By the moon is meant the next in dignity, or the Roman high priest, or pontifex maximus. By the stars of heaven, were intended, the senate of Rome, and the college of priests. By the heavens departing as a scrowl, and the moving of every mountain and island, the total change and alteration of the Roman government was understood.—The sun is said to be black because it appears so, when the light from it is withdrawn, but the moon looks red, because it has a borrowed light, drawn from the sun. So by an earthquake is always understood the destruction of the form of a government, though not the substance, and it is no uncommon thing in scripture, for one prediction to relate to two or more events of the

* Matt. 24th ch. 29 v. † Rev. 6th ch. 12 v.

same kind, at a great distance of time from each other, and are often types, the one of the other.

However these things may appear to us at this day, they were well understood at the time of St. John's writing, among the nations of the earth; and the language was as familiar to them, as our poetical flights are now to us, which are often borrowed from nature, from history, from fables, fictitious persons and places.

By this beast then, in other parts of the Scriptures called antichrist, which was to make war with and slay the witnesses, (mentioned in the 7th verse of the chapter under consideration) St. John intended to designate a government that should arise sometime about *that* of the witnesses finishing their testimony, witness, or prophesy, or the end of the 1260 years.—In the same manner he designates throughout the Revelations, the rising and falling of governments in the Roman empire, which then extended over Asia, Africa, and Europe, by beasts; and he takes his example not only from the known practice then prevalent in the world; but in a particular manner from Daniel, who had so minutely foretold the fate of that empire, as well as the Church under the like figures.

The government which St. John so particularly describes, and which should persecute and slay these witnesses of God, is to be known by its origin, being therein different from the rest of the governments of the empire. —St. John's beast is to ascend from the bottomless pit, or as it would be better rendered, from the abyss.

According then to the known meaning of this figure, in the practice of antiquity, it was descriptive of a government new and unusual in its formation and commencement—It is to rise from the abyss, that is, from the great mass, and lowest orders of the people at large.

—The Earth, as before observed, is always descriptive of the common people; but the Abyss, refers not only to the whole mass of them, but those of the lowest classes and worst principles.—And the bottomless abyss, shows their great numbers, and those continual accessions that will be made to them from time to time, by the popularity of their cause, and their amazing successes.—The government of this Beast, whenever it happens, is to be a fierce, cruel government, delighting in war and bloodshed: it is to make war against every thing sacred and holy—even God's witnesses—It is to prove successful and finally overcome them: that is, will have power to suppress, and do away all forms of the religion of the one only living and true God, through Jesus Christ:—will abolish, at least in practice, the instruction usually given in his Churches, and destroy all external respect and veneration for the Lord's day, with its ordinances, being commemorative of Christ's resurrection; the great pivot, on which the whole gospel system turns.

This enemy of the religion of Jesus Christ and the worship of God, will, according to this figurative language, slay these witnesses for God, and rejoice over them as dead; and in his opinion, never to rise again, or to come into honour and respect among men. This government will be vain of their power, supposing they have so effectually destroyed all possibility of these witnesses' revival, that they do not attend to the burying of their dead bodies, but suffer them to lie in the streets: that is, after thus destroying their influence and removing their example, they will content themselves with having thus done them away in appearance, and will not proceed to enact positive laws with violent penalties against the worship of God, according to the Scriptures, but

trust to their unlimited power, and usurped authority, to keep them down and suppress every possibility of their revival.

This seems to have been expected by the primitive Christians, from the language of the apostle. Hyppolitus, bishop of Portua and a scholar of Irenæus, who flouished between the years 220 and 230, as formerly mentioned, in his treatise de consummatione mundi seu de antichristo, ch. 45; describing the signs, and the impieties which should precede the destruction of antichrist, observes on the irreligion and profaneness that should then prevail, "that the temples of God shall be as common and ordinary houses;—Churches shall be utterly demolished every where;—the Scriptures shall be despised;—the sacred edifices shall become heaps, and as a desolate lodge in an orchard;—there shall be no more communion of the precious body and blood of Christ;—Liturgy shall be extinguished;—the singing of psalms shall cease;—reading of the Scriptures shall no more be heard," &c.

This seems to be a natural account of the conduct of this government, from the abstract of it given by the divine apostle.

This government of the Beast, or antichrist, is one of the most important events in the Revelation, as it seems most likely to point out the near approach of the Son of Man again to this guilty world, in fulfilment of his blessed promises; which the preceding events wisely left in obscurity as to the time.

In all the previous accounts of what was to happen to the Church of Christ during these 1260 years of sorrow and distress, the Spirit of God, no doubt for the best reasons, has not thought proper to leave on record any clue,

by which the second coming of our glorious Redeemer should be certainly known, until the last times or the latter times of the Roman government, when the second wo is to have its completion, which will be to the wise, a key by which the whole plan will be opened up to them —This will take place, as the Revelation informs us, soon after the witnesses shall finish their prophesy in sackloth.—Some short time previous to this great era, the government of the beast "that ascendeth out of the bottomless pit," shall arise, attended with so many express marks of certainty, that doubt shall no longer remain, with those wise servants of God, who by faith and perseverance, shall carefully attend to the prophetic warnings of the word of God.

Let us then seriously look back and ascertain those remarkable circumstances, pointed out by divine revelation, that will attend and be consequent on the government of the Beast, and the slaying of the witnesses of God, when they are about to finish their testimony.

The signs of this eventful period are :

1st. The rising of a government from the great mass of the common people, and of the lowest orders in society, which in its commencement and progress shall be new and unusual; and that at a time when transgression shall come to the full.

2d. This government, when risen, shall make war on the witnesses of God, that is, the word and ordinances of revealed religion, and the institutions for the support and propagation of it.

3d. This government, contrary to all human expectation, will prove successful and victorious, for a time, against both civil order and discipline, and every thing sacred and holy; and of consequence, will have power

to suppress and do away all forms and appearance of the worship of the one only living and true God, through Jesus Christ;—to abolish all the usual instruction given in the Churches, by the preaching of the Gospel;—to destroy all public veneration and respect for the Lord's day, with its ordinances, as commemorative of the resurrection of Jesus Christ, the great event on which the whole Gospel system so essentially depends.

4th. That many nations and governments, of differing characters and politics, being either united with, or in fear of this new and uncommon government of the beast, shall look on all this destruction of civil and religious rights and privileges which once they highly esteemed, with a kind of apathy, if not of countenance and support; and without other interference than indirectly to prevent a total annihilation of these witnesses of God; signified by not burying their dead bodies; but leaving them in the street of the great city, so as not to prevent their resurrection at the appointed time.

5th. The "people of the earth," that is, the common people, now immersed in sin and profanity, who are wholly attached to earthly things, and belonging to the government of the beast, and those nations in amity with her, shall be greatly elated with this supposed emancipation from the duties of civil society, and the obligations of religion; and shall rejoice in the idea of being no longer tormented by the preaching of the Gospel, the discipline of its authority, and the jurisdiction of its ministers.

6th. This war of the beast arising out of the abyss, is different from that formerly waged against the company of the saints generally, by those who, notwithstanding publickly professed a respect for the Gospel and its

authority: this being now in a particular manner directed against these witnesses of God, or the word and ordinances of the Gospel, by its professed enemies and blasphemers, is to be followed by different consequences. The effect of the first was, that all the nations of the earth should wonder after and worship that beast with seven heads and ten horns, or the revived Roman government, which has been fully verified; but the war of this beast arising out of the abyss, is to be followed with great fear falling on the followers of the first beast, prefiguring the members of the Roman empire, and the Roman Catholic communion throughout the world. Then follows the resurrection of the witnesses, the destruction of the great city, and the restoration of the Jews to their ancient Jerusalem.

7th. This success over, and destruction of these witnesses of God, shall yield but a delusive joy, and be of short duration, designated by three days and an half, which, in Scripture language, means a short period, and generally three years and an half; and although, during this period, they may appear to be wholly depressed or done away, yet shall the principle of life in them remain, revive, and they at length be restored to higher respect and esteem than ever. They will, together with the possession of Jerusalem, as mentioned in Daniel, and the burning of the great city, as the last remarkable event under the second wo, become unequivocal signs of the times, and a confirmation of the ending of the second wo, mentioned by St. John. This, of course, will produce a happy certainty, over the whole system of the Apocalypse, to the attentive observer of the footsteps of Divine Providence.

8th. But to increase the brightening evidence, and multiply proofs of this extraordinary period, whereby the servants of God will be enabled to support a lively faith in his promises, this war shall arise in one of the ten kingdoms of the first beast with seven heads and ten horns. It will bring about, therein, a great and uncommon revolution, in which that kingdom, or government, shall be cut off from and become the means of subverting, if not wholly destroying the Roman Pontiff's power, both civil and ecclesiastical.

9th. That in this revolution, all titles of dignity and honour, (prefigured by the slaying of the names of men, as mentioned in the margins of our Bibles) among the greatest part of the nobles and great men of the nation, perhaps both civil and ecclesiastical, shall be destroyed and taken away, and those that are left, being affrighted, shall give glory to the God of Heaven, by voluntarily relinquishing them, through fear of the government arising out of the bottomless pit, and as incompatible with the principles of the government, established by this second beast, or antichrist.

Here, then, are no less than nine very uncommon and remarkable events, of great consequence, in or by means of this government of the beast arising out of the abyss, or bottomless pit, being one of the ten, into which the Roman empire has been divided; that are to meet together as in a centre, for the instruction and confirmation of those who are rejoicing in the hope that is set before them. These, altogether, will amount to such conclusive proof, as to determine their minds, and lead them to keep their loins girt, and their lamps trimmed and burning, ready to go out to meet the Bridegroom.

These great events, being so expressly foretold, are to prove the ending of the second wo, and the expiration of the 1260, 1290, and 1335 years, to tolerable demonstration; and by tracing back from this period, whenever it shall happen, we may find the rising of the man of sin, and calculate his and antichrist's fall with certainty, which is so speedily to introduce the approach of the glorified Messiah, at his second coming to this our guilty world; when all the nations of the earth, shall become the nations of our Lord, and the earth shall be covered with the knowledge of God, as the waters cover the sea.

When such a government shall arise, attended with these infallible marks of certainty, we may well consider it, as announcing to an astonished world, in the strong language of inspiration, the approach of the herald of the skies, proclaiming in a voice of thunder, "*Babylon is fallen!—is fallen!—that great city*, because she made all nations drink of the wine of the wrath of her fornication.—*Babylon the great*, (the mystical Babylon, which is seated on seven hills) *is fallen!**—*is fallen! and be-*

* 1 Peter, 5th and 13th, the Church, which is *at Babylon*, elected together with you, saluteth you, &c.

N. B. Peter, it is said, was then at Rome.

In the fifteenth century, even in Italy, many, and among others, the famous Savanarola, had the courage to declare that Rome was become the image of Babylon, and this opinion was soon adopted by multitudes of all ranks and conditions.†

In 1510, Lewis 12th, king of France, provoked by the insults of Pope Julius 2d, caused a medal to be struck with his own portrait, bearing the title and arms of king of France and Naples, and the motto *perdam Babylonis nomen.* I will destroy the name of Babylon.‡

† 2d vol. Gregg. Hist. of Christian Church, 250.

‡ Roscoe's 2d Leo. X. 100.

come the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird." For it is very evident, from the Scriptures, that the antichristian government will be the ruin of Babylon, or the Papal power. Then let all the people of God, who are wise, and have been taught, by his Spirit, to discern the signs of the times, from an unfeigned faith in what Christ and his apostles have told them, so long before they came to pass, hearken to and obey the awful injunction, "come out of her, my people, that ye be not partaker of her sins, and that ye receive not of her plagues, for her sins have reached unto the heavens, and God hath remembered her iniquities. Rejoice over her, thou heavens," (or the political governments she has endeavoured to destroy, intimidate, or subvert) "and ye holy apostles and prophets, for God hath avenged you on her." "A mighty angel took up a stone, like a great mill-stone, and cast it into the sea, saying, thus, with violence, shall the *great city Babylon* be thrown down, and shall be found no more at all. *Alas! alas!* that *great city Babylon!* that mighty city! for in one hour is thy judgment come." However uncertain the exact time may be, yet if there is any truth in the whole Gospel system, so surely will these important and awful events come to pass, at the time appointed; and the children of God, who live by faith in the certainty of those things promised by the great captain of their salvation, and who act their part well, in watching his providence, and waiting his good pleasure in patient resignation to his will, will be thus timely forwarned and comforted in the great day of wrath, and the revelation of the righteous judgments of God. It will then be their duty and great privilege, "to lift up their heads

and rejoice, knowing that their redemption draweth nigh."[2]—Great and marvellous are thy works, Lord God Almighty! just and true are thy ways, thou King of Saints!—who shall not fear thee, O Lord! and glorify thy name, for thou only art holy.

The subversion of the civil polity of Rome, will soon take place, then the resurrection of the witnesses, the destruction of the city by fire, prefigured in the Revelation of St. John by the harvest, will succeed the resurrection of the witnesses, the preparation of the bride, or the conversion of the Jews, or the Kings of the East, come next, before which will be added the overthrow of the Turkish and Mahometan empires, to make way for these converted Jews or Kings of the East—This, it may be, will introduce the vintage, or that cruel slaughter of the kings of Europe at the battle of Arma Geddon, or the great day of God Almighty—Thus the one causes the total destruction of western Rome, and the other that of eastern Rome. "For behold in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also *gather all nations*, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land."—3d Joel, 1st and 2d. "And the angel thrust his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine press of the wrath of God. And the wine press was trodden *without the city*, and blood came out of the wine press, even unto the horse bridles, by the space of a thousand and six hundred furlongs."*—Rev. 14th ch. 19 and 20.

* 200 Italian miles; just the measurement of both Jerusalem and the Popes' dominions in Italy, called Peter's patrimony.

The Christian Fathers, and indeed the whole Christian Church of the first three centuries, contemplated these awful events, with great emotion, as the harbingers of their promised deliverance—Their faith and hope in the promises of the Gospel were strong and powerful, and they rejoiced in the firm expectation of the second coming of their Lord and master, in glory. They rushed, even to martyrdom, with joy, as they expected by suffering with their crucified Redeemer in his humiliation, they should partake with him in his glory and exaltation.

THE

PRESENT APPEARANCE OF THINGS,

BOTH CIVIL AND RELIGIOUS, IN THE ANCIENT ROMAN EMPIRE, (OR THE TEN KINGDOMS INTO WHICH IT WAS DIVIDED, AND PARTICULARLY IN THE *DEKATON*, OR THE TENTH PART OF IT, WHICH WAS TO FALL) COMPARED WITH THOSE FORETOLD BY THESE PROPHESIES, AS TO HAPPEN ABOUT THIS PERIOD OR TIME OF THE END.

IF we turn our attention to the present state of Rome, including Italy, to Germany, Britain, France, Spain, and Portugal, and indeed all the European part of ancient Rome with which we are best acquainted, the most careless observer must allow, that the vial appears to have been already "poured out upon the seat of the Beast, and his kingdom has become full of darkness—they have gnawed their tongues for pain, and blasphemed the God of Heaven."

That a government extraordinary in its commencement, unusual and sudden in its progress, and supernaturally powerful and victorious in all its struggles with its neighbours, has lately risen up, and that in a manner, I had almost said, miraculous, is what the world is now too well convinced of, to need proof.

The extravagant circumstances attending the few years of its existence, and the effects it has had on all the governments of Europe, demand the particular attention of every serious observer of the footsteps of Divine Providence, and especially our minute investigation.

Having, in the foregoing sheets, suggested some data, from which it was possible that the 1260 years, of the witnesses prophesying in sackloth, might have commenced somewhere about the year five hundred; and, in a doubtful manner, suggested that their period of ending might possibly fall somewhere about the year 1800; for we pretend not to precision in suggestions of this nature; till the finishing of the second wo is ascertained, we will confine ourselves to the facts that have taken place in the history of Europe, during the present century,* as they may be necessary to introduce the rise and conduct of the particular government we have more especially in view, as well as the gradual destruction of the man of sin, in like manner as he arose.

The first remarkable fact, I would mention as worthy of observation, and which has had great effect on the governments of Europe, and particularly in her ecclesiasticle affairs, is the downfall of the Jesuits; a society of people, who, though merely of ecclesiastical institution, had by degrees so increased in learning, numbers, wealth, and power, as, in the opinion of many of the crowned

* Written about the year 1797.

heads of Europe, to become dangerous to the civil and religious interests of all the nations, among whom they were dispersed.

This order was instituted by the famous Ignatius Loyola, a Spanish knight, in the sixteenth century. At first the Pope and Cardinals gave great opposition to the whole scheme, till Loyola offered to the Pope that besides the three usual vows of poverty, chastity, and monastic obedience, he would add a fourth, being a vow of obedience to the Pope, binding themselves to go wheresoever he should command, for the service of religion, and without requiring any provision from the Holy See for their support. The Pope was now in too critical a situation to refuse such an addition to his power and influence, and accordingly confirmed the institution. In less than half a century, this society extended over the whole Roman Catholic world. They, by some means, sufficient to satisfy themselves, eluded the vow of poverty, and became the richest religious society in the world. They had the whole system of education under their patronage and guidance, and found their way into the cabinets of all the Catholic princes of of Europe, whose measures they directed without their knowing it. In Paraguay, extending across the southern continent of America, from the bottom of the mountains of Potosi to the confines of the Spanish and Portuguese settlements, on the banks of the river de la Plata, they established themselves, and became equal to any absolute despot in Europe; and, it is generally believed, they intended finally to establish an independent empire; yet, it must be acknowledged, that they did great good among the native Indians of that extensive country, amounting to many hundred thousand souls.

They considered themselves as chosen soldiers, bound to the service of God, and to pay a most implicit obedience to the Pope, his vicar on earth.

During the prosecution, carried on against them in France and Portugal, they broke through one of their most essential rules and produced the mysterious volumes, or journals of their institution, in evidence for their justification. This became a death blow to the whole system, as they had heretofore been kept an impenetrable secret, to all but the higher ranks of their order. There is a most remarkable passage in a sermon of archbishop Brower, preached in Dublin, in the year 1551, which is well vouched, and though long, is worthy of being perpetuated. It is mentioned by Buck, in his Dictionary, 1st vol. to whom I am indebted for much information on this head. "But there are a new fraternity of late sprung up, who call themselves Jesuits, who will deceive many, much after the Scribes and Pharisees' manner. Among the Jews, they shall strive to abolish the truth, and shall come very near to do it. For these sorts will turn themselves into several forms; with the Heathens, a Heathenist; with an Atheist, an Atheist; with the Jews, a Jew; with the reformers, a reformer, purposely to know your intentions, your minds, your hearts, and your inclinations, and thereby bring you, at last, to be like the fool, that said in his heart, there was no God. These shall be spread over the whole world; shall be admitted into the councils of princes, and they never the wiser; charming them, yea making your princes reveal their hearts, and the secrets therein, and yet they not perceive it; which will happen from falling from the law of God, by neglect of fulfilling it; and by winking at their sins. Yet, in the end, God, to justify

his law, shall suddenly cut off this society, even by the hands of those who have most succoured them, and made use of them; so that at the end, they shall become odious to all nations. They shall be worse than Jews, having no resting place upon earth; and then shall a Jew have more favour than a Jesuit."

Their destruction was introduced by the charge of a conspiracy to assassinate the king of Portugal, in which they were accused with having a hand; whether with justice, or not, it is not necessary to our subject to say. The court, alarmed at the influence of this powerful body of men, who had thus insinuated themselves into (almost) every cabinet of Europe, and dreading their intrigues, proceeded to abolish the whole order throughout Portugal, in the year 1759, notwithstanding the great devotion of that court to the authority of the holy see, who had incorporated and patronized this society as a chief instrument of its power, and an essential mean of its influence in the world.

The indignation of Europe was greatly roused on this occasion, and the different courts took part with Portugal against the society. France having been for some years distracted with disputes between their parliaments and clergy, on account of the famous *Bull unigenitus*, (issued against the Jansinests, with whom the Jesuits had an irritating dispute,) which had been obtained and enforced by them, followed the example thus set her; and, in 1764, finally dissolved the society in France, and declared its members incapable of holding any clerical or municipal office. Their colleges were seized; —their effects confiscated; and the order annihilated for ever. Spain and Sicily did the same in 1767, and Pope Clement, the XIV. totally suppressed and abolish-

ed the whole order in 1773, though much against his will.

I mention, particularly, the dissolution of this religious order, because it has been justly considered, as one of the principal supports of the Catholic Hierarchy, since the institution of that society.*—an important instrument in the hands of the Papacy;—and by which the see of Rome had influenced and governed the politics of Europe for more than two centuries.

The loss of this order was a severe blow to the apostasy and its adherents, although brought about by those monarchs, who had been greatly devoted to the interests of the Popes, and was finally accomplished by the Pope himself, as a last struggle to maintain his influence with the powers of Europe, being violently urged to this mortifying instance of self denial, by the combined interests of France, Spain, and Portugal.

So true are all the predictions of sacred writ, though at the time of their promulgation, there did not appear the least probability, or scarcely a possibility of their

* The Jesuits are the firmest supporters, the most excellent apologists, and the most devoted servants of the holy see. Deprived of their assistance, it resembles a despot stripped of his Pretorian guards. They formed, if we may so say, the noblesse of the Papal monarchy. And it was a truth indistinctly perceived every where,—a truth, which the illustrious Montesquieu had clearly expressed, and which experience has, since his time, incontestibly demonstrated, that no monarchy could exist without its attendant nobility. Thus, since the abolition of the society of Jesuits, the Papal authority has been seen gradually tending towards its ruin; and it is probably owing more to this very cause, than to the progress of knowledge, that its rapid and easy overthrow ought to be attributed.†

† Memoires Histor. et philoses sur Pie VI. et son pontif. &c.

being verified. "And the ten horns which thou sawest upon the beast (that is, those powers that before had but one mind, and had given their power and strength unto the beast) these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire, for God hath put it in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.*

From 1764 to 1775, the disputes between Great Britain, (another of the ten kingdoms) and her colonies

* But although the fall of the Papal power would probably have been effected, without the intervention of the French revolution, from the natural progress of knowledge, it is not unworthy of observation, that whilst those powers, which hitherto had been the avowed supporters of Papal pretensions against the spread of heresy and schism, had become rebellious against Papal rights, consecrated by sacred prescription, and, in some cases, menaced even the personal authority of the Pontiff; the schismatic princes of the north affected to treat the holy see with unequivocal marks of deference and distinction. Frederick the great, and Catharine (of Russia) regarding the Pope, less as a fallen and vanquished enemy, than a respectable relic of a worn out superstition, sometimes amused themselves by the singularity of affectionate correspondence, and the interchange of benevolent offices with the holy Father. The king of Poland had bowed with resignation, when the code of the enlightened Zamoiski, restraining the jurisdiction of the Papal see, and abridging the privileges of the clergy and the monastic orders, had met the indignation of the Pontiff, and through the ecclesiastical influence, the refusal of the diet. Gustavus III. had published an edict, giving full toleration to the Catholics of Sweden, and had paid his respects to the holy father in the seat of his spiritual empire: and *the stern independents of the other hemisphere*, every way remote from the *modern Babylon*, had solicited and obtained, through the organs of congress, a consecrated primate for the Catholic part of their community."†

† New Ann. Reg. 1798, p. 298, 299.

began, and were carried on to such a crisis, by the obstinate and unreasonable determination of the British cabinet to bring them to unconditional submission, as to produce the war of 1776, by which she lost the thirteen American colonies, who, with the aid of the king of France, secured their independence, and in 1783 were acknowledged, by the crown of Great Britain, as separated from her jurisdiction, and an independent nation, under the style and title of "the United States of America."

By this glorious and important revolution, an asylum for all the oppressed of the earth, of every nation, and every party, was not only secured in this free and fertile region, but the principles of rational liberty were established and made known to the world, and the inestimable fact (till now scarcely credited) of a people governing themselves, strictly speaking, verified by actual experiment.

But before we proceed any further in our intended investigation, it will tend to cast much light on our future observations, to take a short review of the state of things in Germany and France, for some years before and at this time, as far as relates to the project of a reform of the governments, by many who called themselves philosophers and friends of the human race.

When king James, of England, abdicated the crown, and with his followers took refuge in France, they carried with them the knowledge of *Free Masonry*; and for their amusement erected several lodges in that kingdom, which, in a few years, spread over the continent. The known principle of secrecy, fundamental in the institution of this society, which, in England, had ever been, at least politically, innocent, was made use of

(as to name) for political purposes on the continent, by the disaffected to government, and religion in general, and screened certain new formed societies, under the name of lodges, from public suspicion.

In process of time they became sources of disaffection to kings and religious establishments of every name, though supported and protected by the friends of both. These societies, however foreign to, yet under the name of free masons, became places of free political investigation, sporting the most dangerous sentiments, unawed by any fear of the animadversions of the executive powers, from the known obligations of secrecy laid on every member.

Various additional degrees, made more palatable to the vain and ambitious, by several flattering orders, with stars and garters, were ingrafted on the three simple orders of ancient Masonry.

These societies, for a time, were very pleasing to the late king of Prussia, from whom was carefully kept, their schemes against kingly government; but they were attentive to humour his aversion to the Christian religion. They were patronized by him and his friends Voltaire and D'Alembert, with the principals of the pretended philosophers of the day, by whom they became united with various other societies established for the express purpose of opposing and destroying the religion of Jesus Christ.* When united, they greatly increased, under

* In 1761, Voltaire writes to the king of Prussia, "Had I but one hundred thousand men, I well know what I would do with them." Frederick answers, "It is not the lot of arms to destroy the *wretch*, (meaning Jesus Christ.) He will perish by the force of truth." But, in 1775, he thinks that force must be used to strike the last blow at religion. Voltaire again: "To Bayle,

the different names of Free Masonry—Illuminati—the German Union—Amis Reunis—Chevalier Bienfaisant—Philalethes—Sublime Masonry—Jacobins—Cordeliers, &c. &c.

They received great addition to their celebrity, by the accession of the Duke de Chartres, the richest subject in France, Rosseau, Diderot, and others, who were more than industrious to propagate the principles of revolution, rebellion, atheism, and infidelity, wholly subversive of good government, religion, and morality.*

Even the Christian religion, which was the principal object of their bitterest enmity, when it would serve

your forerunner, and to yourself, no doubt, is due the honour of that revolution, working in the minds of men. But to speak the truth, it is not yet complete; bigots have their party, and it will never be perfected, but by a superior force. From government must the sentence issue, that shall *crush the wretch.* Ministers (of state) may forward it, but the will of the sovereign must accede;—without doubt, this will be effectuated in time, but neither of us can be spectators of that long wished for moment."

* Voltaire says, "O my brethren, we should march like the Macedonian phalanx—it was only vanquished, when it opened. Let real philosophers unite in a brotherhood, like the Free Masons; let them assemble and support each other; let them be faithful to the association. Such an academy will be far superior to that of Athens, and to all those of Paris. Rosseau declares he wrote his new Eloisa for this express purpose. If you are not sufficiently zealous, you bury your talents; you seem only to contend, while you should abhor and destroy the monster.

Such is our situation that we shall be *the execration of mankind,* if we have not the better sort of people on our side;—we must gain them, cost what it will. Labour, therefore, in the vineyard—he who knows no other difference between himself and us but by his dress, wishes to die on a heap of Christians, immolated at his feet.†

† 3d vol. Kett. p. 51

their turn, was attempted to be brought to their aid, to deceive those who appeared attached to it. They persuaded them "that the peculiar doctrines of the Gospel were the objects of the Society's pursuit, as they were all typical of the final triumph of reason and philosophy over error and superstition. That these philosophers were possessed of the important secret, intended to be communicated to the world by its great founder, which had not, till this period, taken place, because the time had not before come that the world could bear it, as he had told his disciples, while he was yet with them."

Before the year 1750 these ideas became very general, and the lodges became schools for making proselytes to every strange and absurd doctrine.

The Duke de Chartres, or Orleans, was, in process of time, made grand master of one of the most famous of these lodges, at Lyons, known by the name of Loge des Chevalier Bienfaisant. This nobleman, from his education, principles, and practice, was ripe for any and every iniquity either in Church or State. His immense riches raised his vanity and ambition to expect and seek after the government of the world. To obtain his unbounded desires, he made no hesitation in adopting the maxim "that the end would sanctify the means," whatever they might be, which was a fundamental and established principle of these societies. These lodges now extended through France, under the name of the affiliated lodges: were instituted at Paris, Strasburgh, Lyle, Thoulouse, Alsace, Lorraine, and other places and, for some time, took the name of *Philalethes*.

"In 1764 they instituted a club at the house of Baron Holback, at Paris, of which Voltaire was elected honorary and perpetual President. To conceal their real design, which was the diffusion of this new philosophy

they called themselves Œconomists. From this club was issued an inundation of books and pamphlets, calculated to impair and overturn religion, morals and government; and which spreading all over Europe, imperceptibly took possession of public opinion. As soon as the sale was sufficient to pay the expenses, inferior editions were printed and given away, or sold at a very low price—circulating libraries of them formed, and reading societies instituted: while they constantly denied these productions to the world, they contrived to give them a false celebrity through their confidential agents and correspondents, who were not themselves always entrusted with the entire secret."

This is greatly confirmed by my lord Orford's letters, in the year 1765. He writes from France, "The Dauphin will hold out but a very few days—His death, that is, the near prospect of it, fills the philosophers with the greatest joy, as it was feared he would endeavour the restoration of the Jesuits. You will think the sentiments of the philosophers very odd state news. But do you know who the philosophers are, or what the term means here? In the first place it comprehends almost every body; and, in the next, means men who, avowing war against Popery, aim, many of them, at a subversion of all religion, and still many more, at the destruction of regal power. How do you know this? you will say, you who have been confined to your chamber. True, but in the first period, I went every where, and heard nothing else; in the latter I have been extremely visited, and have had long and explicit conversations with many who think as I tell you, and with a few of the other side, who are no less persuaded that there are such intentions."*

* 5th vol. p. 123.

In 1768, and to 1770, they became united, under the parent lodge of Lyons. There is sufficient evidence to presume that here the most dangerous principles both to Church and state were adopted. The lodge of Paris was afterwards moulded into the Jacobin club, and soon ruled the kingdom.* Those of Alsace and Lorraine, with Spire and Worms, invited general Custine into Germany, and delivered *Mentz* into his hands. One Zimmerman, an abandoned enthusiast in the service of these

* At an early period of the revolution in France, this fraternity of illuminated Free Masons took the name of *Jacobins*, from the name of the convent where they met. "They then counted 300,000 adepts, and were supported by two millions of men, scattered through France, armed with torches and pikes, and all the necessary implements of revolution." Till the 12th August, 1792, the French Jacobins had only dated the annals of their revolution by the year of their pretended liberty. On that day, when the king was carried prisoner to the temple, after it had been declared that he had forfeited his right to the crown, the assembly decreed that to the date of liberty the date of equality should be added in future, in all public acts, and the decree itself is dated the fourth year of liberty, and the first day and year of equality. It was on that day, for the first time, that the secret of Free Masonary was made public. That secret, so dear to them, and which they had preserved with all the solemnity of the most inviolable oath. At the reading of this famous decree they exclaimed, "We have at length succeeded, and France is no other than an immense lodge. The whole French people are Free Masons, and the whole universe will soon follow their example. I witnessed this enthusiasm. I heard the conversations to which it gave rise. I saw Masons, till then reserved, who freely and openly declared, yes! at length the grand object of Free Masonry is accomplished! all men are equal and brothers—all men are free. That was the whole substance of our doctrine—the object of our wishes—the whole of our grand secret!"†

† Banuel.

societies, went about through France, preaching liberty and the principles of illuminatism. He would mount the rostrum, when urging his revolutionary system, and with a sabre in his hand, would bawl out, "Behold Frenchmen, this is your God, this alone can save you." When Custine broke into Germany, Zimmerman got admission to him, and offered to deliver Manheim into his hands; to accomplish which, he proposed to set some corners of the city on fire, and assured him of support. Custine declined the offer. When he was afterwards on his trial, this wretch appeared against him, and accused him of treachery to the common cause. Custine answered, "hardly," said he, "had I set my foot in Germany, when this man, and all the fools in the country, besieged me, and would have delivered up to me their towns and villages. What occasion had I to do any thing to *Manheim*, when their prince was neutral."

It was from similar sources that so many brilliant victories have been given to the French arms throughout Europe, as some individuals of these fraternities were generally sent forward as *pioneers*. They previously insinuated themselves into offices and commands of the most important nature, and high trusts, on purpose to betray their employers in the hour of conflict; and thus to introduce the sans-culotte Jacobins into every kingdom in Europe.

This was the more easily accomplished, as these lodges were frequented by persons of all ranks, and of every profession, who were bound by the most solemn obligations to prefer the interests of the order to every other consideration.

The idle and the frivolous found amusement and glittering things to tickle their satiated fancies, while men of understanding, who were restless, disappointed, or fond of change, were deluded by the prospect of universal dominion, founded on a new philosophy, that would free mankind from all religious scruples and civil obligations, and thus bring on the ancient, though savage life of Druidism, and the Heathen philosophy. At this same time the republicans, the democrats, and the revolutionists, were gratified with the idea of dethroning kings, destroying aristocrasy, and establishing liberty and equality, over the face of Europe.

Thus many unguarded and unsuspicious men became the dupes and tools of the declamatory eloquence of the crafty and licentious abbeys, sophisters, and writers of every denomination.

In a few years, improbable as it may appear at first view, even the emperor Joseph, with other royal adepts, became poisoned with these principles, covered artfully by various pretences, to suit the purposes of those disorganizers. These lodges became frequented, in Germany, by a prince bishop, and the greatest part of his chapter; and all the office-bearers, were dignitaries of the Church, which they were designed to destroy, to its very foundation. The orations delivered before them, were as pointed against superstition and credulity, as if written by Voltaire himself.

Voltaire, D'Alembert, Diderot, D'Argenson, Egalité, Rosseau, Condorcet, Robinet, Mirabeau, Mably, La Harpe, the Duc de Lazune, Abbe Perigord Talleyrand bishop of Autun, Petion, Abbe Bertholis, Marmontel, Abbe Seys, and Annacharsis Cloots, with various other prominent characters in the French revolution,

belonged to these societes. Mirabeau and Talleyrand bishop of Autun, were wardens of the lodge of Jacobins.

In this manner were the most corrupt and immoral principles spread over the kingdom of France, under the mask of moral instruction, and that in a manner unperceived or unnoticed by the government.

In 1773 the new philosophy was protected in Russia, by the empress; and the defenders of religion were at the last gasp in Poland, under the influence of king Poniatowski. The friends of revelation were already discountenanced and brow-beaten by the government of Prussia, under Frederick, the father of every violence against revealed religion. In the north of Germany the new philosophy prevailed in every quarter, under the smiles of princes and dukes.

Frederick writes, "Philosophy is beginning to penetrate into superstitious Bohemia, and into Austria, the former abode of superstition. In our Protestant countries we go on much brisker. In Paris, many philosophers are to be found behind the counters."

These lodges are said to have increased to the number of 266, under the Duc de Chartres, (or Egalité) but the most famous partizan in this nefarious business, and one who, in Germany, had the chief hand in improving the system of illuminatism, in the most villainous projects, was Dr. Adam Weishaupt, professor of the canon law, in the University of Ingoldstadt. He had been educated among the Jesuits, but afterwards became their bitter enemy. His aim was to obtain the government of the world for his order. He endeavoured to persuade the Jesuits to join him, but his schemes were so big with destruction to all order and decorum in human life; so ruinous to every civilized govern-

ment, that he could get but two of that order to join him, which produced the enmity to them above mentioned.

In 1783 his pernicious doctrines leaked out, and the elector Palatine being greatly alarmed, instituted a court of inquiry to examine into their principles and conduct; when on the examination of four professors of the Marianen academy, who belonged to the order, "It appeared that the order was said to have abjured Christianity. Sensual pleasures were restored to the rank they held in the epicurean philosophy—self murder was justified, on stoical principles—death was declared an eternal sleep—patriotism and loyalty were called narrow-minded prejudices, and incompatible with universal benevolence. Continual declamations were made on liberty and equality, as the unalienable rights of men. The baneful influence of accumulated property was declared an insurmountable obstacle to the happiness of any nation, whose chief laws were framed for its protection and increase. Nothing was so frequently discoursed of as the propriety of employing, for a good purpose, the means which the wicked employed for evil purposes; and it was taught that the preponderancy of good in the ultimate result, consecrated every mean employed; and that wisdom and virtue consisted in properly determining this balance."

However, the society denied all this—yet the elector broke up the order, banished the professor Weishaupt, with many others, and some were imprisoned; yet, notwithstanding this just punishment, the society soon rose with fresh vigour, under a new name.

To form some small idea of the designs of the principal supporters of this adventurous fraternity, it will be

necessary to transcribe the oath or declaration of a candidate for the degree of "*Illuminatus minor*," at large. "I. N. N. protest before you, the worthy plenipotentiary of the venerable order into which I wish to be admitted, that I acknowledge my natural weakness and inability; and that I, with all my possessions, rank, honours, and titles, which I hold in political society, am at bottom only a man; I can enjoy these things only through my fellow men, and through them, also, I may lose them. The approbation and consideration of my fellow men are indispensably necessary, and I must try to maintain them by all my talents. These I will never use to the prejudice of universal good, but will oppose, with all my might, the enemies of the human race and of political society. I will embrace every opportunity of saving mankind, by improving my understanding and my affections, and by imparting all important knowledge, as the good and statutes of this order require of me. I bind myself to perpetual silence, and unshaken loyalty and submission to the order, in the persons of my superiors: here making a faithful and complete surrender of my private judgment, my own will, and every narrow-minded employment of my power and influence. I pledge myself to account the good of the order as my own, and am ready to serve it with my fortune, my honour, and my blood. Should I, through omission, neglect, passion, or wickedness, behave contrary to this good of the order, I subject myself to what reproof, or punishment, my superiors shall enjoin. The friends and enemies of the order shall be my friends and enemies; and, with respect to both, I will conduct myself as directed by the order; and am ready, in every lawful way, to devote myself to its increase and promotion,

and therein to employ all my ability. All this I promise and protest, without secret reservation, according to the intention of the society, which require from me this engagement. This I do, as I am, and as I hope to continue, a man of honour."

A drawn sword is then pointed at his breast, and he is asked, will you be obedient to the commands of your superiors? He is threatened with unavoidable vengeance, from which no potentate can defend him, if he should every betray the order. In the explanation of these terms of devotion to the order, they say, speaking of the authority due to the ruling powers of civil government, being of inferior moral weight to that due to the order, "these powers are despots, when they do not conduct themselves by its principles; and it is, therefore, our duty to surround them with its members, so that the profane may have no access to them. Thus we are able, most powerfully to promote its interests. If any person is more disposed to listen to princes than to the order, he is not fit for it, and must rise no higher. We must do our utmost to procure the advancement of the Illuminati into all important civil offices."

These are the means by which they gained an ascendancy among the nobility, the clergy, and the laity, of almost every government in Europe. Nay, after various experiments, finding the women necessary to carry on their abominable practices, they established various lodges of ladies, whose moral principles they first totally perverted, by eradicating every former idea of chastity and virtue from their minds; "there is no way," say they, "of influencing men, so powerful, as by the means of the women. These should, therefore, be our chief study; we should insinuate ourselves into their good opinion—

give them hints of emancipation from the tyranny of public opinion, and of standing up for themselves. It will be of immense relief to their enslaved minds, to be freed from any one bond of restraint; and it will fix them the more, and cause them to work for us with zeal, without knowing that they do so: for they will only be indulging their own desires of personal admiration." Again, "the great strength of our order lies in its concealment; let it never appear in any place in its own name, but always covered by another name, another occupation. None is fitter than the three lower degrees of Free Masonry; the public are accustomed to it—expects little from it; and, therefore, takes little notice of it. The power of this order must surely be turned to the advantage of its members—all must be assisted; they must be preferred to all persons, otherwise of equal merit. Money, services, honour, goods, and blood, must be expended for the fully proved brethren; and the unfortunate must be relieved by the funds of the society."

Let me here ask the reader to compare these principles and hard terms, with the requirements of the Gospel of Jesus Christ, which, in the end, is to procure for the real disciple and subject of the divine grace promised therein, eternal life and everlasting happiness; and behold the incalculable difference and miserable servitude of sin and satan, and adore the infinite riches and invaluable blessings of redeeming love.

It is noted in the minutes and journals of the order as follows: "By the activity of our brethren, the Jesuits have been kept out of all the professional chairs of Ingoldstadt, and our friends prevail. The widow Dutchess has set up her academy entirely according to our

plan, and we have all the professors in the order; five of them are excellent, and the pupils will be prepared for us. We have got A—— put at the head of the treasury, and he has the Church money at his disposal. By properly using this money we have been enabled to put our brother B——s's household in good order, which he had destroyed by going to the Jews. We have supported more brethren under similar misfortunes. Our ghostly brethren have been very fortunate this last year, for we have procured for them several good benefices, parishes, tutorships, &c. All the German schools, and the benevolent society, are at last under our direction. We have got several zealous members in the courts of justice, and we are enabled to afford them pay, and other good additions. Lately we have got possession of the Bartholomew institution for young clergymen, having secured all its supporters;—through this medium we shall be able to supply Bavaria with priests."

They say, in the list of their lodges, that they have several in America. They accounted all princes usurpers and tyrants; and all privileged orders their abettors; —they aimed to establish one common government in Europe, and universal atheism.

We are indebted to the late valuable work of Dr. Robertson, of Edinburgh, for the greatest part of this short abstract of these societies; it is well worth the perusal of every man who is a lover of order, or wishes to understand the revolutionizing system of many of the first founders of the French republic. Dr. Robertson's character, if some of the first people in this country from Scotland, are to be believed, is well established for learning, integrity, and strict veracity. I have not hesitated to use his language as well as his facts. This learned treatise has

been lately re-printed in Philadelphia, and the narration, as well as the veracity of the author, in general, has been greatly supported by a letter from Mr. William Smith, of Connecticut, who declares, "that during the late revolutionary war, while the French navy lay at Newport, in Rhode-Island, which was in the year 1778, a Dr. Renauld, chaplain to the admiral's ship, (a German by birth) gave him the following account:—That he (the chaplain) was under great apprehensions, lest at his return to France, he should share the fate prepared for all ecclesiastics, if the king of Prussia and Voltaire's scheme should succeed."*—in that case, he supposed, the whole world would be deluged with blood. He said, that a project was said to be set on foot, some time before Voltaire's death, to commence a crusade against Christianity, and to extirpate all the silly followers of the *wretch*, (meaning the great author of our holy religion.)

* From the secret correspondence of these philosophers, it appears, that in 1743, Voltaire was plotting, with the king of Prussia, to *plunder the ecclesiastical princes, and the religious orders*, of their possessions. In 1764 he sent a memorial to the duke of   on the abolition of Tythes, in hopes of depriving the clergy of their subsistence. In 1770 he writes, "I like to cover these harlequin bull-givers, (the Popes) with ridicule, but I had rather plunder them." D'Alembert advised, that the clergy should be deprived of their consequence in the state, before they were plundered of their possessions, and that the danger of letting the clergy form a distinct body in the state, should therefore be represented in strong colours. Frederick says, "If we wish to diminish fanaticism we must not begin with the bishops; but if we succeed in lessening the friarhoods, especially the mendicant orders, the people will cool, and they being less superstitious, will then allow the power to bring down the bishops as best suits their states. This is the only possible mode of proceeding."†

† 3 Kett. p. 106.

Their plan was to *abolish the Sabbath day*—extirpate the priesthood, *and destroy the Holy Scriptures;* so that by removing all restraints from the consciences, the bands of society might be entirely dissolved, and all civil government disorganized, under the specious pretence of enlargement and freedom. He knew not the name of the society collectively, but the individual name was *Ego-ipse*, signifying *self-existence.*

There was said to be upwards of 50,000 of them in France. Talleyrand Perigord, bishop of Autun, was at their head, and much in the same proportion were they in all the kingdoms of Europe, they having in each country, one or more principals. It was said, that the society was so intimately connected with Free Masonry, that it was apprehended every Mason was an *Ego-ipse.* It had got into the several universities and academies upon the continent, with a view to mature and spread the diabolical system of universal devastation and bloodshed. He observes, that the leading principles of the *Ego-ipse* society were, that no relation or connection exists between one man and another;—that all things are eternally existing from necessity;—that the names of father, mother, sister, brother, husband, and wife, are fraudulent impositions of priest-craft, to bind the unwary in chains of ignorance of man's true nature and inherent divinity;—that every man is his own God, his own lawgiver,* and amenable only to himself;—that men, unenlightened by true philosophy, are no more than so many blocks of wood or stone; and if a kick of the foot, or a push

* The noted Thomas Paine, in his Age of Reason, says, that he does not believe in the Creed of the Jewish Church, the Roman Church, the Greek Church, nor of any Church that he knows of; his own mind being his own Church.

of the hand, can remove these out of one's way, *a ball, or a thrust of a sword,* with equal ease and propriety, can remove the other. It was apprehended that the leading men of this association contemplated the subversion of all governments, religious as well as civil, and, in time, the exaltation of themselves to supereminent grandeur and opulence, upon the ruin and misery of millions.

If this scheme succeeded in Europe, it was said, they would penetrate into Greece, then into Egypt, with a view of extending their conquests over the kingdoms of Africa and Asia—Christianity seemed to be the principal object of their detestation, and they were determined to extirpate it if possible, and to revive the old Heathen philosophy and superstition of Druidism."

Does not all this fully show, that at this time one of the great prerequisites of the commencement of the government of the beast, or antichrist, was manifested to every reflecting mind, "*That transgressors had come to the full.*"

This account given so long ago, with so many corroborating and peculiar circumstances, shows the relator to have been well acquainted with the principles of illuminatism, and strongly supports Dr. Robertson's facts and reasonings, and aids our forming a proper opinion for the late unaccountable success of the French arms throughout the continent.

My confidence in Dr. Robertson's account, is farther strengthened by personal information received from a lady of my acquaintance, of a most excellent character, who assured me, that while living in the city of London, a few years ago, perhaps about ten, a person of distinction was sent over from France to London, to initiate her father, (who was a worthy Clergyman) herself, and sister

into this society—As she appeared to consider the society as tending to the promotion of religion and virtue, I insisted that she had mistaken the society I referred to; on which she gave me the particulars of the ceremony used, and showed me a ring given to her on the occasion, with a particular inscription on it, all which convinced me that it was one of the societies referred to by Dr. Robertson, but the initiator finding they were not people who would further their iniquitous designs, determined that they were not worthy of ascending from the first grade.*

* The pupils of Voltaire's disciples (who yet regarded Christianity) were expressly told, that " the order contains a religion, which is the perfection of Christianity."† Was not this the mystery of iniquity ?

The state of the German literati, in general, greatly confirm the principal facts asserted by Robertson.—A late publication, speaking of the German Universities, &c. says, " There are some, even who have gone so far as to say, that we cannot be certain of any thing that exists without us. That all external objects appear to be the creation of the human mind, and that, therefore, the only God, is the mind of each individual.—With respect to morality, they teach, that duty is the only rule of conduct, that there is no other law than the sense of duty which exists in the mind of each individual; that each man stands single in the universe, and must act from his particular sense of duty, without thinking of his fellow men, or expecting any reward, which would be meanness in the extreme, and therefore immortality is not to be believed."—These are the most sublime principles of the German school. There are many professors who have not yet attained to, or, at least, dared to profess this elevated pitch of science.—But as they all of them teach a metaphysical jargon, which neither they, nor their scholars comprehend; as they are almost all partizans of the incomprehensible system of *Kant*, and warmly attached to the doctrine of the unlimited improvement and perfection of human nature, their labours abundantly pave the way for the sublimest flights of the newly deified intellect of man."‡

† 3 Kett. Prop. 71. ‡ Anti. Jac. Rev. 6 vol. p. *570*.

By these means, uniting with a thousand other local circumstances, France was prepared for any and every revolutionary measure: it is therefore proper to return to our subject, having spent so much time in this abstract, from the idea it would cast much light on the after transactions now to be related.

The French army, on their return from America to their native country, carried with them additional fuel for the fire already kindled, in the knowledge of those great truths, they had been taught by the American revolution;—they found the ground, thus ready prepared, for receiving the prolific seed, to which the continual disputes between the king and his parliaments added not a little. The latter began boldly to inculcate on their fellow subjects the principles of what they termed their natural rights, which tended much to hasten on the interesting drama. Many difficulties uniting, the king and his ministers became particularly alarmed at the dangerous situation in which they found the finances of the nation. On the 5th July, 1788, the archbishop of Thoulouse, the minister of state, as one of the last acts of his administration, published a resolution of the king, in council, inviting all his subjects to give him their advice, with regard to state affairs.

This was an essential blunder in politics, and greatly increased the perplexity of the court. It was immediately taken as an express grant of the entire liberty of the press, and the nation was soon inundated with political publications, which tended to diffuse sentiments of dissatisfaction with public measures, and those of equal liberty, among the populace.

However justly every people ought to be entitled to the liberty of the press, under rational and prudent res-

trictions, to guard against the licentiousness of it, yet the people of France had been too long kept in absolute subjection, to bear so sudden a change with any degree of moderation.

The general confusion and alarm were suddenly increased on every hand, and the court found themselves under the immediate necessity of applying a remedy.

Voltaire, and the other sophisters of France, had been unwearied in holding up the states general, as the only true and legitimate assembly of the nation, which had not been called since the year 1614.

This the court knew would necessarily be an independent body, not suitable to the temper and views of the king and his ministers; but to avoid the dreaded consequences of an absolute refusal, one of an inferior order, called *the assembly of the notables*, was determined on as the most likely to be wrought upon by power and influence, and most proper to accomplish the necessary relief of the crown under its embarrassing circumstances. This assembly consisted of persons nominated by the king, from the higher orders of the state, and had a precedent for it, in the reign of Henry IV. and again in Louis XIII.; but the poison had spread among all ranks, from the highest to the lowest. This had been previously called in December, 1786, and were to meet in January following, but were adjourned till 22d February, on account of the death of Count de Vergennes, minister of state. After this assembly had set for some months, the king was greatly mortified and disappointed at finding nothing but opposition to be expected from them, he, therefore, hastily dissolved them.*

* We cannot avoid mentioning a physical event, which assisted in producing such distress, as greatly influenced many of th

After many vain experiments, to avoid the impending evil, the most sanguine of his court, were obliged to accede to the mortifying alternative of calling the *national assembly of the states general*, in August, 1788, to meet at Versailles, in April following, but afterwards was deferred till May, 1789, when they commenced their session by going, in solemn procession, to Church, to perform an act of devotion, preceded by the clergy, and followed by the king.

convulsions that afterwards happened. On Sunday, the 13th July, 1788, about 9 o'clock in the morning, without any eclipse, a dreadful darkness suddenly overspread several parts of France.—It was a prelude of such a tempest as is unexampled in the temperate climates of Europe. Wind, rain, hail, and thunder, seemed to contend in impetuosity;—but the hail was the great instrument of ruin. Instead of the rich prospect of an early autumn, the face of nature, in the space of an hour, presented the dreary aspect of universal winter;—the soil was converted into a morass—the standing corn beaten into the quagmire—the vines broken to pieces—the fruit trees demolished, and unmelted hail lying in heaps like rocks of solid ice. Even the robust forest trees were unable to withstand the fury of the tempest—The hail was composed of enormous solid and angular pieces of ice, some of them weighing from 8 to 10 oz. The storm was irregular in its devastations; while several rich districts were laid entirely waste, some intermediate portions of country, were comparatively but little injured. One of 60 square leagues, had not a single ear of corn, or a fruit, of any kind, left. Of the 66 parishes, in the district of Pontoise, 43 were entirely desolated, and, of the remaining 23, some lost two-thirds, and others half of their harvests. The Isle of France, being the district in which Paris is situated, and the Orleannois, appear to have suffered chiefly. The damage there, upon a moderate estimate, amounted to eighty millions of livres—between three and four millions sterling.*

* Encyclop. Tit. Revol. p. 153.

Soon after the meeting of this august assembly, about the 17th June, the tiers etat, or that branch of the assembly formed from the common people, and made up of a considerable number of the individuals of the societies of the Illuminati, refused to consent to the formation of the assembly, as had formerly been practised, by three distinct houses, of the nobility, clergy, and the commons, which brought on violent debates, and great animosity between them, so as to threaten the very existence of the nation.

On the 23d June, the king, in order to put a stop to the violent proceedings of the commons, held a royal session. He appeared in the assembly, and the session was held with the utmost parade, and in the style of ancient despotism. When the king retired, with the nobility, and part of the clergy, the commons remained in sullen silence; whereupon, the grand master of the ceremonies, with an air of authority, called on the president to remember the intentions of the king, as expressed to them so unequivocally by him. The grand master was answered by the warm and passionate Mirabeau, with evident marks of resentment, saying, "the commons of France have determined to debate—*We* have heard the intentions that have been mentioned by the king, and you, who cannot be his agent, with the states general—*you*, who have neither seat nor voice, nor a right to speak, art not the person to remind *us* of his speech. Go tell your master that *we* are here by the power of the people, and that nothing shall expel *us* but the bayonet."

The universal applause, given by the assembly, to this violent speech, increased the confidence of Mirabeau, and the master of the ceremonies retired in confusion.

The commons declared the deputies inviolable, and were afterwards joined by a majority of the clergy and nobles; and, a short time after, the three houses united into one body, at the king's request, who became so much alarmed, at the boldness of the commons, as to consent to, and even request, a measure, that laid a solid foundation for his own destruction.

This royal session gave so much umbrage to the populace, that they followed the king with clamour and discontent.

This spirit was soon communicated to the army, and universal defection took place, with a general declaration against their officers, who all belonged to the nobility; so that all confidence in the military forces of the kingdom, in favour of the court, was lost.

"The new and bold notions of liberty, that were daily advanced by the leaders of the tiers etat, or commons, were received with acclamation by their hearers. In the mean time the nobles became rapidly more and more unpopular—their persons were insulted—new publications daily came forth, and were greedily bought up, which reviled the whole order, and represented them as an useless or pernicious body of men, whose existence ought not to be tolerated in a free state."

The leaders of the commons saw the change that was taking place in the minds of men; and they, at length, regarded the period as arrived, when they ought to emerge from their inactivity and execute the daring project of seizing the legislative authority of their country, "and assume the title of *National Assembly*." This measure, and the spirit in the people that supported it, was ostensibly fanned by a line of troops, secretly drawing around Paris, by orders from the court. This was

remonstrated against, in very florid and energetic language, by the assembly's address to the king, drawn up by Mirabeau.

The first effects of this temper, amongst the lowest ranks of the people, were the rapid and unexpected attack on the Bastile, garrisoned by a regular force—its destruction, and the universal defection of the whole line of the army, in favour of the popular voice against the crown, to which, before, they had been so enthusiastically attached, as has been already mentioned.

The taking of the Bastile happened on the 14th July, 1789, when the Count D'Artois, the king's youngest brother, being proscribed by the populace and the new ministry, fled to the frontiers, and became the first emigrant.

It is well observed, by a careful writer, that, "from *this time*, the royal authority fell prostrate before the popular party in the national assembly. The nobles and the clergy still remained, but confounded, in one assembly, with the more numerous order of the tiers etat, and no longer rallying around a throne that was too feeble to afford protection, they soon yielded to that fierce and levelling spirit of democracy, that now rose around them."

The populace now became outrageous and uncontrollable. They seized the minister *Foulon*, and his son-in-law Berthier, and hung one on the lamp-iron, and the other, in defending himself, fell, covered with wounds. Their heads were carried round the city on poles, "and thus the populace became habituated to the sight of blood and murder; and they were even taught, by popular songs, to glory in such actions. This spirit spread into the departments, and the whole kingdom soon became a scene

of uproar, confusion, and bloodshed, in which the nobles and clergy, in every quarter, were made the victims of popular fury."

In order to allay this frenzy, and to save themselves from entire destruction, the nobility came forward and proposed that all taxes should be assessed on wealth, and that no privileges should protect from an equal share of the public burthen—that the feudal tenures should be done away, or reasonably mitigated to remedy the extreme miseries of the people. These measures were received with enthusiastic raptures—this spirit spread on all sides, and was followed *by the voluntary renunciation of all the privileged orders*—"the hereditary jurisdictions were next sacrificed—places and pensions were suppressed"—*plurality of livings were as voluntarily relinquished by the clergy*, and the deputies from the privileged provinces catched the flame, and came forward with the sacrifice of all their ancient privileges, as well as those of corporations; and desired that all distinctions might be done away, and that *the kingdom might become one general mass of French citizens, on the footing of perfect equality;* and finally ordered that the *Te Deum* should be sung, and the title of "*restorer of Gallic liberty*," was decreed to the reigning monarch. Even the tythes and revenues of the clergy, were also sacrificed, under the name of a voluntary relinquishment, though it had been attended with much reluctance, and was apparently the issue of necessity. They were now, in their turn, deserted by the nobility, as the nobility (in the dispute concerning the three separate houses) had been deserted by the clergy; and this was so absolute, that although they possessed more property, than when they gave laws to most of the crowned heads of Europe,

yet they were terrified *into a full and voluntary renunciation of all their personal possessions and emoluments.*

On the 5th October, 1789, the first mention was made in the assembly, of the conduct of the royal family, with regard to a feast, given at the palace, by one regiment to another, which had been, for three or four days, the subject of much noise in Paris. While the debate was carrying on at Versailles, a vast multitude of women, *of the very lowest ranks of society, and the most debased characters*, with some men in women's clothes, assembled in Paris, and under the conduct of one of the destroyers of the Bastile, proceeded, with great tumult, to Versailles.

La Fayette, fearing the consequence, followed with a body of the national guard. The assembly were soon disturbed by these noisy and ill-bred fish-women, and others of the mob, who filled their galleries, and interrupted their debates, calling aloud for bread. The next morning this female mob rushed into the palace, and endeavoured to find the queen, whom they intended to have sacrificed to their vengeance. The timely interposition of La Fayette, with his troops, saved the gard du corps for this time, and the king having consented to go with them to Paris, the assembly appointed a deputation of one hundred members to attend him; and thus he was escorted there as a prisoner, preceded by the heads of two or three of his court, which the mob had taken off with all the parade of an execution, in the court of the palace.

After this the assembly removed their sittings to Paris, where the king was kept, closely guarded, in his palace. On the 19th October the assembly held their first session in Paris, but nothing new turned up, relative to the king, for some time, although the spirit of

innovation and reform raged in the national assembly as much as ever. They changed the whole form of the kingdom, by dividing it into eighty-three departments of about three hundred and forty-two square leagues, and each department into several districts, and each district into cantons of four square leagues each.

Thus the former divisions of the kingdom into governments, generalities, provinces, counties, bailwicks, &c. &c. were wholly done away, and a new order of things introduced as in a moment. The way was thus cleared for proceeding one step further, by simplifying the different orders of citizens; in destroying all distinctions arising from ancient dignities, rank, or titles of honour, whether civil or ecclesiastical; and then to strengthen their general principles, they confiscated all the Church lands to the use of the state, which was first proposed by Talleyrand, bishop of Autun, a man who had been promoted to the bench of bishops, in a most irregular manner, for this very purpose.

This entire subversion of the former order of things, was received by the populace at large, with the most universal plaudits, and the highest degree of enthusiasm. A new civil constitution was then formed by this assembly, to which the king, though with great reluctance, was obliged to consent. This was wholly subversive of the ancient form of government, but seemed to propose an amelioration of the state of the lower ranks of citizens.

Thousands and thousands of oaths, taken in the most solemn and religious manner, attended with very expensive ceremonies, were prostituted by the king and people to support this new constitution; which if we may judge by the sequel, none ever intended to keep.

These solemn appeals to Heaven, increased the ridiculous farce, and placed the temper and disposition of the French people in a disagreeable point of view. The assembly also proceeded to form an ecclesiastical constitution, as part of that of the state, and being determined not to suffer the least particle of the old system to remain untouched, they established municipalities—suppressed all monastic establishments, and confiscated their estates. In fine, a total change of all their old religious principles, practices, and habits ensued; and in many instances, the alterations were incompatible with the religious freedom of every honest and upright Clergyman. They became the watch-word for the destruction of all true religion. The oath prescribed for every ecclesiastic, on pain of banishment, was, "to watch carefully over the faithful of the parish, or diocess which was intrusted to his care; to be faithful to the *nation*, the *law*, and *the king;* and to maintain *to the utmost of his power, the new constitution of France*, and particularly *the decrees relative to the civil constitution of the Clergy.*"

The Pope having testified his disapprobation of this oath, left the honest and conscientious of both clergy and laity, in a very distressing situation.

About this time "a manifesto was sent from the grand national lodge at Paris, calling themselves Free Masons, signed by the duke of Orleans as grand master, addressed and sent to the lodges in all the respectable cities of Europe, exhorting them to unite for the support of the French revolution—to gain it friends, defenders, and dependants, and according to their opportunities and the practibility of the thing, to kindle and propagate the spirit of revolution through all lands."*

* In Lyons alone, there were twenty-four clubs opened, all connected together by means of a central club, which was the ker-

One other important article in this manifesto is "earnest exhortations to establish in every quarter, secret schools of political education, and schools for the public education of the children of the people, under direction of well principled masters; and offers pecuniary assistance for this purpose, and for the encouragement of writers in favour of the revolution, and for indemnifying the patriotic booksellers, who suffer by their endeavours to suppress publications which have an opposite tendency."*

These societies, at this time, were very numerous throughout all the Austrian states, and many were even in Vienna, the capital of the empire.

This very much reduces the historian's astonishment at the continuance of the unaccountable successes of the French troops, against some of the first soldiers in the world.

What reflecting mind can avoid making a solemn pause here, and referring back to the prophetick declarations of the beloved apostle, in his Revelation, 11th ch. "And I will give power unto my two witnesses, and they shall prophecy 1260 days, clothed with sack-

nel of this strange association. In a short time all the provincial clubs obtained the honour of corresponding with the Paris club; made it their duty to imitate all its proceedings—to execute all its instructions—and as the mother club directed the constituent assembly, so did her offspring, the provincial clubs, direct all the administrative bodies in the departments. Such was that formidable affiliation, which, founded on the same principles, bound by the same oaths, having one common centre in the Jacobin club at Paris, in which was vested the plenitude of revolutionary omnipotence, chained all France to the car of the revolution, and diffused its doctrines over all the whole surface of the kingdom.†

* Rob. 302. † Anti Jacob. Rev. 555.

loth—And when they shall have finished, (or shall be about finishing) their testimony, *the beast that ascendeth out of the bottomless pit*, (or abyss) shall make war against them, and shall overcome them and kill them—and the same hour (or about the same time) was there a great earthquake, and the third part of the city fell, and in the earthquake were slain of (the names, or of great) men seven thousand, and the remnant were affrighted, and gave glory to the God of Heaven."

During the year 1790 little was further done applicable to our subject, except that on the 27th November, a decree passed, enforcing the ecclesiastical part of the constitution with greater rigor, ordering, that all bishops, curates, &c. who should not, within eight days, take the oath directed by the new constitution of the clergy, should be reputed to have renounced his functions, and every one continuing to exercise them, should be ejected from his benefice; and the refractory were condemned to severe pains and penalties, as disturbers of the public peace.

In January, 1791, persons were appointed to receive the oaths of the clergy, when 29 bishops and 230 priests, to their immortal honour, refused, though at the expense of the lives of most of them.

It was not till the 13th September, 1791, that the royal assent was finally given to the constitution, it having been delayed in the assembly till the 3d September, and, at last, was apparently forced on the king, much against his will. On the 14th, the king signed the constitutional act, in the presence of the assembly, in their house, and took the oath of fidelity to it.

On the 30th September, the assembly, known by the name of the Constituent assembly, dissolved itself, and was succeeded by the legislative national assembly.

During this month, after much bloodshed and confusion, Avignon and Venasin were taken from the Pope, and annexed to France, by a decree of the assembly.

In October the new assembly began their session. They soon determined to purge their body, and to get rid of the nobility and clergy, who they considered as insurmountable obstacles to the revolutionizing system they had in view. Accordingly, without principle or a regard to justice, they expelled 250 clergymen and a large proportion of the nobility, with some obnoxious members of the third order, though chosen by the people as their legal representatives. They retained Isnard and Lacroix, enraged Jacobins; Brissot, a member of the society of illuminati, who aimed altogether at bringing about a republican form of government, with a single legislature; Chateneuf, noted for impiety; Condorcet, a learned and sensible man, but an open and professed atheist, and an avowed enemy to all crowned heads; Fauchet, wild and extravagant; Torné, an apostate, and Chabot, an abandoned friar. Thus the assembly that remained, was made up, chiefly, of the very dregs of the people—without morals—without religion, and without reflection, on the awful consequences that were most likely to follow.

Among them was the noted Thomas Paine, who had retired to France, from America, after having first been outlawed in England.

In the anti-chamber of the great hall of the Jacobins, and under the protection of the parent society, was formed the *Fraternal society*, which was called the lower house of the great club, whose eldest offspring it was. This society was composed of Lacqueys and women servants out of place—of males and females hav-

ing nothing to do—without resource or without a calling; and of workmen, whom the revolution had deprived of employment.*

In May, 1792, the assembly banished all the nonjuring priests, on a petition of 20 citizens;† and on the 20th September they decreed the abolition of royalty in France, as essentially necessary to their plan of overturning all the governments of Europe, but in direct contravention of their solemn oaths and declaration of obedience to the new constitution, the king and the laws; and decreed the adoption of the term republic, instead of nation or kingdom.

The lowest ranks of the people, seemed now to be let loose from every restraint, and appeared to be intoxicated with the idea of liberty, which they too generally considered as synonimous with licentiousness. They could no longer be restrained or kept within any tolerable bounds of decency. They often broke in upon the assembly, during their most solemn deliberations, and addressing the president, would oblige him to hearken to whatever they chose to say, however violent, absurd, and improper. No attempt was made to discountenance or punish these irregularities. The Jacobins found them the most convenient tools for their wicked purposes, and

* Anti Jac. Rev.

† The decree was passed on the 25th May, 1792, which condemned the nonjuring clergy to banishment. About the time of the federation which followed, many of the clergy were put to death, with circumstances more or less sanguinary. Great numbers also were crowded together in goals and other places of confinement—200 at Mons—300 at Lannis—others at Nantz, Port Lewis, and other towns.‡

‡ 3 vol. Kett. p. 144.

made use of them to intimidate the assembly, from time to time, into every measure they wished to carry.

The assembly were now too much in the power of the mobility, to lay any restraint on the practice of giving their sentiments, in this turbulent way, even on the most important and difficult questions of policy that came before them, and frequently even marking individuals with popular applause or censure.

They soon obliged the assembly (perhaps to the great satisfaction of the majority) to proceed from a change of places to that of things—from the division of the kingdom into departments, to the absolute dissolution, or abolishing of all hereditary and other titles—then to the total subversion of all ecclesiastical authority, and at last to that of the kingly power which had continued so many ages, the idol of all true Frenchmen.

The Jacobin society, a branch of the Illuminati, as before mentioned, whose essential principles were diametrically opposed, as well, to all religion of every kind and denomination, but in a particular and emphatical manner, to the whole Christian system; as to the civil government of every nation in Europe, began to feel their influence increase, in proportion, as the lowest of the people, obtained a voice in the direction of public affairs. They, therefore, concluded this to be the proper time to enlarge their own power, and open up their system, by proposing and carrying into complete execution its governing principle, of establishing dependant clubs in every town and village in France, so that, by this means, they kept a constant and regular correspondence throughout every part of the nation, propagated their nefarious measures, and concentrated the violence of turbulent spirits, from the most distant corners of the kingdom.

In the month of June, they assembled a mob of 40,000 men, headed by one *Santerre*, a Brewer, and creature of the Jacobins, who came to the national assembly, in the midst of their debates, and paraded through their hall. Soon after, this mob surrounded the palace of the Thùilleries, forced themselves into the king's presence, and obliged him to submit to every indignity. Gen. La Fayette suddenly arrived from the army, and appeared before the assembly, protesting, in the name of his division, against this undutiful and illegal treatment of the king.

On the 10th of August, (a day famous in the annals of ecclesiastical history*) the mob, encouraged by past impunity, and most likely moved by those behind the scence, again surrounded the palace which contained the whole of the royal family then in France, and obliged

* This is a very remarkable day, in this very extraordinary revolution of so great and powerful a kingdom as that of France: and, it is worthy of remark, that it was truly a day of vengeance in 1792, as it had been in the times of antiquity, on other great occasions. On this same day was the first temple of Jerusalem destroyed by the king of Babylon; and, on this day, was the second temple of Jerusalem destroyed by the hands of a Roman soldier.

Josephus says, (as cited by Kett, in his history of the interpretation of prophesy) "and now the fatal day approached in the revolution of ages, the 10th day of August, emphatically called the day of vengeance, on which the first temple had been destroyed by the king of Babylon, a Roman, soldier, (without receiving any orders, nay, as it appears, contrary to orders) threw a flaming brand into one of the windows of the Temple, which set fire to the building.

On this day was the city of Berthier taken and destroyed, and thousands of the Jews slain. On this day did Adrian order the foundations of the Temple to be razed and ploughed up. On this

the king, with his queen, children and family, to take refuge in the national assembly; where they were kept fourteen hours without refreshment, and that in the most insulting manner. In the mean time, a mob, of near 20,000 men, broke into and destroyed the royal palace, and, with brutal fury, massacred the greater part of the regiment of Swiss guards, amounting to about 1000 men, besides 1500 gentlemen, and all the servants of the palace. About 200 of the guards esca-

day, *only*, were the Jews allowed to approach Jerusalem, and deplore their misery.*

Ecchard, speaking of the siege of Berther, or Berthier, by Adrian, a city in which the Jews had taken refuge as their last resort, on the revolt under Barchochebas, says, "This siege was long and miserable to the Jews, who were reduced to all the extremities of hunger and thirst; were at length subdued, with a most terrible slaughter, in the 18th year of Adrian, and in the *month of August*; in which month, St. Jerome observes, Jerusalem was formerly taken by Nebuchadnezzar, and also the Temple destroyed by Titus. It was also in the *month of August* that the emperor Adrian, sometime afterwards, ordered the very marks and relics of the Temple to be entirely razed, and to be ploughed up, according to the Roman custom; which was the highest mark of ignominy and final destruction, and also the full accomplishment of all our Saviour's predictions. At the same time all the Jews in Palestine, who were yet unsold, were banished for ever, out of their own native country, and their whole race forbidden to set foot upon, or so much as to come within view of Jerusalem, even from the highest hill, upon pain of immediate death. Only, with great difficulty, they obtained the favour of going every year, upon the 10th day of August, to approach the place and to deplore their inexpressible loss and misery.†

* Josephus wars of the Jews, Lib. 7. ch. 9 & 10—4th vol. p. 316—318. Watson's Theolog. Tracts, 5th vol. p. 114. Ecchard's Eccleast. Hist. 2d vol. Lib. 3d. ch. 1. Miss Adam's History of the Jews, 1st vol. p. 101.

† Eccles. Hist. 2d vol. Lib. 3. ch. 1. and 2.

ped, and were preserved by the Marsellois, the meanest of the mob.

The assembly, as if in league with these refuse of th lowest of the people, immediately decreed the suspen-sion of the royal authority, and the nation were invitec to choose a convention to determine the nature of thei future government. The royal family were imprisonec in the temple.

News was now brought of the rapid approach of th combined armies, which produced the utmost violenc in the assembly. They summoned the people *en masse* into the champ de Mars, to enrol themselves to marcl against the common enemy. They soon assembled but rather with the temper of wild and furious beasts than that of men. They seemed to thirst for huma blood, and determined to try their hands where ther was no danger, before they advanced to the hazardou experiment of stopping a victorious foe.

They proceeded from the field of Mars to the severa prisons in Paris, which were now filled with the adhe rents to royalty, religion, and government: Here, i cold blood, but to add to their crime, under a pretenc of justice, they massacred the princess de Lambale, th surviving Swiss guards, a large number of the nonjurin clergy, and indeed every other prisoner, with whom the were not connected in political views, in the most savag and insulting manner.

This brutal conduct continued for more than tw days, during which at least 1000 innocent person lost their lives, with every attendant of savage fury, b the hands of the vilest dregs of the people, contrary t every semblance of justice and good policy.

These abandoned wretches, lost to every sense of the finer feelings of the human heart and to the principles of delicacy and compassion, carried the princess's head on a pole, in triumph, to the temple, where they insulted the queen with the sight of it, by raising it to her window, well knowing that there had been a particular friendship subsisting between them.

While this bloody scene was acting, the assembly—the national guards—the municipal officers, and near 100,000 citizens all remained quiet, without the feeblest attempt to put a stop to these most cruel and barbarous murders of citizens under the protection of the laws, and immediately in the care of the government, that ever disgraced a civilized people, and which was a reproach to human nature, and for ever will be an indelible stain on the character of Frenchmen.

On the 26th August, 1792, all the ecclesiastics, who had not taken the oath, were decreed to be transported. It is said they amounted to 130 odd bishops and 64,000 priests of the second order. "The distress and misery which many worthy individuals suffered, in consequence of this decree, cannot be sufficiently deplored; many of these victims of conscience were hurried from their connections and their friends, and landed, almost naked and pennyless, on a foreign shore; some were committed to prison, there to remain till a mode of conveyance out of the kingdom should be found; some were massacred by the populace, soon after they were arrested; and no inconsiderable number were reserved for the melancholy catastrophe to which we shall have speedily to advert." From this time may be dated the effectual downfall of the Church, the abolishing of all religious rites, and the dispersion of the flock of Christ; for take

away the shepherd, and the sheep will necessarily be scattered abroad.

A general sale of all ecclesiastical property had been decreed in September of the last year, including every species connected with Churches or Charities. At one period this amounted to 1,350,000*l.* sterling—and it was not long before there did not remain a sacred vase, publicly known, through the whole extent of France; not even in domestic chapels, at least, where the power of the government extended.

The 2d Sept. 1792, was also made famous (or rather infamous) for another insurrection, of the most awful kind—" The most shocking crimes are, at this moment, perpetrating at the prison of the Abbaye, hard by the hotel in which I now write. The mob, they call them the people here, but they deserve no name by which any thing that has the least relation to human nature can be signified—a set of monsters have broken into the Abbaye and are massacreing the prisoners."*

Laujuinai, speaking of these murders, says, " that the number of victims, assassinated that day, amounted to 8000; others say to 12,000; and the deputy Louvet states them at 28,000.†

On the 20th September the national convention, recommended by the late assembly, came together, and was organized. It contained men of all characters, orders, and ranks; even foreigners were invited to become members. The famous Thomas Paine, an Englishman, who had figured in the American revolution, as a popular writer against the British government, but of a very discontented and restless spirit, and of a very immoral character, together with Dr. Joseph Priestly, an eminent

* Moore's Journal, p. 173. † Hist. Epoch. p. 32—41.

philosopher and chemist of Birmingham, in Great Britain, but who had been the object of great popular frenzy as a violent democrat, and opposed to the government, or rather the administration, of Great Britain, were absurdly chosen, by certain departments in France, as representatives in this convention. The first, being on the spot, took his seat; the latter prudently declined the honour, if such it could be called.

One of the first acts of the convention, after the late awful catastrophe, was again decreeing the eternal abolition of royalty in France. This was received with rapture throughout the nation, and that by a people who, but a short time before, would have thought it their highest honour to have layed down their lives for their grand monarque. They also abolished the use of all respectful epithets, in common use between man and man, as monsieur, madame, and the like, excepting the word *citizen* alone, which, in a short time, became a kind of mark by which to know a sans-culotte.

The convention soon became divided into two parties, to wit, The *Girondists*, so called from *Le Girond*, the department from whence the chief deputies came, who took the lead, and were men of the best understanding in the convention, and the *Mountain*, so called from the place of their sitting in the convention, being the upper seat that surrounded the hall. These were generally men of small talents and little learning, but of daring and sanguinary characters, advanced from among the meanest of the people, and who, by the violence of the times, had been raised from great obscurity.

At the head of this last party was Robertspierre, Danton, Couthon, Merlin de Thionville, Demolin, Thuriot, Collot D'Herbois, Legendre, Marat, and others.

The Girondists wished to prosecute the late infamous murders; but the Mountain always eluded the question, and were aided by the Jacobin club, where all political subjects were previously determined.

The summer and autumn were spent in passing decrees of banishment against all the nonjuring clergy—dissolving all boards of justice, that judges might be rechosen from among the lower classes of people.

During the winter campaign the French armies, under the direction of the Girondists, were every where successful; though immense numbers were slain on both sides. The success of the ruling party so enraged the Mountain, and of course the majority of the Jacobins, that they concluded, their best scheme to obtain revenge and perplex the opposite party, was to start the question, what was to be done with the king?

The Girondists wanted to save him, and, therefore, the Mountain determined his death. By the influence of the latter, and taking advantage of the popular rage, the convention became his accusers and his judges, against every principle of common justice. As they had previously determined on his execution, his trial became the mere mockery of public justice, and finally ended, as might be supposed, in the murder of the king, under covert of the law, by the decree of a set of ruffians, taken from the meanest of his subjects. The majority, who decreed the punishment of immediate death, was but small, and to add to their inhumanity, they gave him but 24 hours to prepare for his awful change. He was accordingly executed on the 21st January, 1793. His body was interred in a grave filled with quick lime, and a guard placed round it till it was consumed.

Soon after this, or about this time, a Mr. Dupont, in a debate on the subject of establishing public schools, for the education of youth, pronounced a discourse before the national convention, in favour of atheism, which was loudly applauded by the members, except two or three of the clergy—" What," said this unhappy man, " thrones are overturned! sceptres broken! kings expire! and yet the altars of God remain! a single breath of enlightened reason will now be sufficient to make them disappear. Nature and reason! these ought to be the Gods of men! These are my Gods! admire nature, cultivate reason! And you, legislators, if you desire that the French people should be happy, make haste to propagate these principles, and to teach them in your schools, instead of those fanatical principles which have been hitherto taught. For myself, I honestly avow to the convention, *I am an atheist*." This paved the way for abolishing the public worship of Almighty God, which soon took place, as we shall see, and on the doors of their grave yards were engraved or painted, " *Death is an eternal sleep*."*

After various and astonishing successes on the part of France, against the concert of kings, Dumorier, the French general, was seduced by them, and the army of the new republic was driven from all their conquests.

The Mountain, taking advantage of this change in their affairs, obtained the ascendancy with the mobs of Paris, in addition to the interests of the Jacobins, and during the month of May, 1793, all was riot, tumult,

* Citizen Lacroix, in a debate on the petition of some Quakers and Anabaptists, said " The constitution is my Gospel, and liberty is my God—I know no other."†

† Vid. Dwight's Notes to Greenfield Hill.

and confusion. From the 31st May to the 2d June, the convention was nothing but a scandalous scene of intrigue, commotion and terror. It was repeatedly surrounded by an armed mob, with 100 pieces of cannon at a time, till at length the Mountain, with this aid, seized 90 of the Girondist members,—hastily passed a decree of denunciation against them, and sent the greatest part of them (who could not privately escape) to the guillotine, without mercy.* Thus, after all the labour and expense of blood and treasure, to bring about and establish an epitome of the rights of man, and then to form a written constitution, confirmed by oaths without number, were the boasted liberties of regenerated France again trodden under foot, and treated as mere tools of power, by the vilest rabble and the very dregs of human nature; which fully proves the absurdity of attempting to institute any government, however popular it may be for the moment, without interweaving in its first formation the principles of religion, proper balances and checks, with a separate efficient power to execute it.

The whole authority of government, such as it was, now became absolutely vested in those who were under the influence of the intolerant and savage mob of Paris; and there remained no longer, even a pretence that the

* Those who escaped from the tribunal of the ruling party, met their fate in different ways. Valaze stabbed himself—Echelle and Condorcet preferred poison, as it is said—L'Huiller killed himself in prison—Rebecque drowned himself; these last were concerned in the cruelties committed at Avignon, on the 2d Sept. Heidon and the Accadamecian Chamfort fell by their own hands; and such was the end of Roland, who was a principal in the tumult of the 10th of August.

convention were the representatives of the nation of France; yet liberty and equality continued the watch words, to betray the best interests, as well as the lives and property of the most valuable citizens.

On the 23d day of August, 1793, the whole nation was put in requisition; "from this moment," says the decree, "till that when all enemies shall be driven from the territories of the republic, every Frenchman shall be in permanent readiness for the service of the army. The young men shall march to the combat: the married men shall forge arms, and transport the provisions: the women shall make tents and clothes, and attend in the hospitals: the children shall make lint of old linen: the old men shall cause themselves to be carried to the public squares to excite the courage of the warriors; to preach hatred against the enemies of the republic. The cellars shall be washed to procure salt petre: the saddle horses shall be given up to complete the cavalry: the unmarried citizens, from the age of 18 to 25, shall march first, and none shall send a substitute: every battalion shall have a banner with this inscription, "*The French nation risen against tyrants.*"

September 20, 1793, the convention proceeded to form new tables for weights and measures, abolishing and forbidding an adherence to the ancient customs. But religion being the great object of their antipathy, they again reverted to further measures for its destruction. In order to make a more effectual attack upon every form of it, as observed by their ancestors, the convention decreed a new calendar of time, changing the names of the months, and beginning the year with the autumnal equinox. It was not sufficient to abolish every order of the clergy, and to banish or murder every ec-

clesiastic who respected his religion enough to regard what he considered her indispensable rights, but, to show their enmity to the most unexceptionable of her establishments, and to avoid any respect to, or recognition of the Sabbath, or Lord's day, they proceeded to alter the week of seven days to that of decades, or ten days; ordering every tenth day to be kept as a day of pleasure and merriment, which they termed a day of rest. Festivals were appointed, at stated seasons, similar to those in times of Pagan idolatry—to the virtues—to genius—to labour—to opinion—to rewards, &c. and, to give some colour to this profane measure, they divided the year into 12 months, of thirty days each; and to perpetuate the abject meanness and wretchedness of those who were active in the formation of the republic, they ordered the five supernumerary days above the twelve months to be called by the name of *sans-culotides*, from *sans-culottes* or without breeches, a word of reproach given them by their enemies, on account of their poverty and low condition.

This name, thus perpetuated by those who it was designed to deride, was matter of surprize to all Europe being a remarkable instance of the fancifulness of the human mind, but in which these modern revolutionists established and recorded a fact, perpetuating the source from whence they sprung, and thereby confirming the strong figure of the Apocalypse, as a government arising from the abyss, or bottomless pit—Thus finishing, (in their opinion) the destruction of these witnesses for God the public worship on the Lord's day.

The apostates among the clergy proceeded to throw off the mask, without any reserve, in every quarter of the nation; and while hundreds were laying down their

lives gloriously, in proof of their integrity and faith in the religion they professed, and held not their lives dear, that they might finish their course with joy; many who knew nothing more of it, than as a name to cover their infamous practices, took advantage of the times to shew their readiness to betray the cause they had sworn to support, and openly avowed their want of every principle of moral rectitude. "Every engine was set at work to persuade or intimidate the clerical order *of the assembled states* into a compliance with the new oath required by law, but with little effect—Not above thirty, out of three hundred, freely obeyed; and twenty more were, with difficulty, induced, by casuistical interpretations of different men, to conform. The rest nobly sacrificed their means of subsistence, rather than wound their consciences. In 1792, by means of the Jacobin clubs, many were killed at the doors of the Churches. In Brittany several priests are said to have been hunted through the forests, where, after enduring every extremity of hunger and fatigue, they perished miserably, and their mangled carcasses were afterwards found torn by briars, and half devoured by beasts of prey. Yet more than two-thirds of the parochial clergy of Paris remained firm; and the proportion in the country, where the accounts could not be so accurately ascertained, was calculated still higher.

The Prelates themselves gave an illustrious example. Only four, out of 136, the whole number of the bench, became, what their brethren considered, as apostates: and at the head of these were Mons. Brienne, archbishop of Sens, and the atheist Cardinal de Lomenie. It was not unusual to see, in the parish Churches, a *constitutional* priest going through the service, amidst files of

soldiers, with fixed bayonets, but with no other congregation; while the parishioners were gathered together on a distant common, or in the mountains, round the retreat of their ancient pastors.

Such meetings were always considered by the Jacobins as seditious, and wherever they had power and influence, sent an armed force to disperse them."*

The convention had already voted themselves a permanent body, contrary to the express terms of their election and the constitution, under which they were chosen. They now, therefore, determined to get rid of the queen, who was still an object of fear and terror to them. They proceeded to arraign and try her (though with such a mockery of justice as not even to save appearances) on charges of the most scandalous and shameful nature, and, without much ceremony, on the 16th day of October, 1793, sent her to the guillotine, as they had done her husband and aunt before.

The duke of Orleans, with great justice, quickly followed her, together with 21 of the Girondist members, who had been imprisoned by the Mountain, and 71 were still kept in close confinement.

The execution of priests and nobles, with persons of every rank and description, who were, in the least, obnoxious to the leaders of the revolution, were now so numerous, under the most trifling pretexts, that it became almost impossible to keep any tolerable account of them; so that, literally speaking, the blood ran down the streets, and Paris appeared as a great slaughter house.

There was no satisfying the thirst for human blood—like furious beasts of prey, the more blood they gorge

* 3 Kett. p. 139—143.

the greater is their rage for it. The people at large were terrified into apathy and indifference; no one attempting to come forward and stop the torrent; life seemed scarce worth preserving, and every man, of serious reflection, appeared to be waiting his turn with sullen listlessness.

Several of the southern departments, considering the conduct of the prevailing party in the convention, as treason against the constitution, seceded from their pretended government, and declared against the convention, by entering into a confederacy against it, while the northern departments adhered to the Mountain and Jacobin club, who decreed the south in rebellion.

Thus the whole kingdom was again in a state of revolt and confusion. The rest of this year was filled up with assassinations, murders, and military executions.

The city of Lyons, which had been so famous for its sufferings, ever since the first propagation of Christianity, had yet to fill its cup of misery. After losing thousands of its citizens, in a bloody siege by the army of the convention, under the orders of Robertspierre, who was now the principal organ of the disorganizers, the city was decreed to be razed, and its name changed to Villa Affranchié. The inhabitants who had defended it were ordered to the guillotine without ceremony. This mode of destruction being found too mild and too slow to gratify the thirst for blood, the mode of execution was changed to being fired at with cannon, loaded with grape shot, while the victims were confined in crowds near the mouths of the cannon; by which thousands were murdered, maimed, and mangled, in a few minutes.

It is supposed that upwards of 30,000 citizens, were, by this means, butchered by these inhuman monsters,

and this once magnificent city almost levelled with the ground, under the command of a low wretched character, Collot d'Herbois, whom the citizens had formerly hissed off the stage, in this city, for improper behaviour.

Indeed the convention, losing sight of every principle of liberty and humanity, did not hesitate to declare, that terror was the order of the day. In this city, Jahogues, in his speech to the democratic society there, said, "down with the edifices raised for the profit and the pleasure of the rich ; down with them all : commerce and arts are useless to a warlike people, and are the destruction of that sublime equality which France is determined to spread over the globe."

In the month of October, a citizen, deputed from the popular society of Marseilles, was admitted to the bar of the convention, and said, "Citizens! legislators! I come to announce the triumph of reason over fanaticism, throughout the departments. The bishop of Moutin now officiates with a pike and red cap, instead of the mitre and crosier; the dying are comforted and not frightened—upon the gate of the Church yard one reads the inscription, "*death is but an everlasting sleep.*" The people are convinced that if the fall of kings is the foundation of republics, that of priests can alone cement liberty."

The Procurateur Syndic, of the district of Tonerre, acquainted the convention that he had issued orders forbidding the future celebration of religious ceremonies on Sundays, and commanding that these ceremonies should be celebrated on the last day of each decade.

On the 7th November, 1793, the constituted authorities of Paris entered the hall, followed by the bishop of that city and his grand vicars, all covered with red caps.

Montmoro, the speaker of the deputation, said, "Citizens! legislators! the department of Paris, the municipality, members of the popular societies, and some administrations of Noire, who have requested to be united with us, come to the convention, accompanied by citizens, who request to be regenerated and to become men." Gobet, bishop of Paris,* then said, "I beg the representatives of the people to hear my declaration—Born a Plebeian, I was easily inspired with a love of liberty aud equality—called, by my fellow citizens, to the constituting assembly, I did not wait till the declaration of rights was published, to acknowledge the sovereignty of the people. I took advantage of the influence, which my situation gave me over the people, to increase their love for liberty and equality; but, at present, when the end of the revolution is approaching—at present, when the love of liberty is marching forward with gigantic strides, and all sentiments are united—at present, when there ought to be no other national worship, than that of liberty and equality, I renounce my function as a minister of the Catholic worship: my vicars make the same de-

* This wretched apostate, after finding his atheistical schemes likely to prove abortive, wished again to put about and retract all his abominable villanies and become reconciled to the See of Rome. His retractation was actually written, comprised in six letters, directed to the Pope, the King, the Archbishops, the Clergy, the Department, and the Municipality of Paris—but alarmed, for fear of the Jacobins, he delayed, till his conduct was suspected, and not having courage or principle to carry him through, he hesitated, and remained in his former state; but, on the 9th of April, 1796, Robertspierre put an end to any danger arising from his defection, by ordering him to be guillotined, which was accordingly done.†

† Vid. 2d Baruel, p. 256.

claration; we deposit, on your table, our letters of priesthood. May this example consolidate the reign of liberty and equality." To which the president answered, "Citizens! the example which you have given is the effect of the efforts made by philosophy to enlighten mankind. It was reserved for the commune of Paris, to come first to announce the triumph of reason. Citizens, who have sacrificed, on the altar of your country, those gothic toys of superstition! you are worthy of the republic. Citizens, who have abjured error, you will, in future, preach up only the practice of the social and moral virtues. This is the worship agreeable to the Supreme Being, you are worthy of him." Immediately hereupon, a number of bishops and priests, belonging to the convention, came forward and renounced their profession and their pensions, declaring "that they had never considered their sacred function, but as necessary to comply with the prejudices of the people, in order to instruct them—that their sole ambition had ever been to see reason and philosophy reign on earth—that they had never preached any doctrine but the love of liberty, equality, and their neighbour—that, in future, they would own no temple but the sanctuary of the law—*no divinity* but that of liberty—*no worship* but that of their country—*no Gospel* but the republican constitution." Thus did these abandoned men, who had taken upon themselves the sacred character of ministers of Jesus Christ, and whose duty it was, at the expense of property, ease and life itself, to preach the Gospel of everlasting life and salvation to the people committed to their charge, desert their sacred trust, betray their lord and master, and join the universal cry of away with him, we will not have this man to reign over us.

The next day the section des Tuilleries informed the convention, by one of their commissioners, that Thuriot the representative of the people, having yesterday informed them of the memorable scene, which took place in consequence of the truly philosophical conduct of the bishop of Paris, and of the other priests who accompanied him, all the citizens present manifested their joy and enthusiasm; and the section unanimously resolved, "that on the days of rest, of each decade, a moral and patriotic festival should be celebrated in honour of truth." The commissioners requested that the resolution should be referred to the committee of public intructions, that they might concert with them the means for putting it in execution. The convention decreed accordingly, and added, "that all letters, addresses, petitions, or declaraions, sent to the convention, for renouncing the sacerdotal character, and all the functions connected with it, shall be deposited with the committee of public instruction, who are charged to deliberate on the measures to be taken, for rendering them useful to the history of the revolution, or to public instruction.

Among these infamous deposits, the following are sufficient to give the general complection of the rest. A letter from Paul Roland, of Binos de Lachan, a priest, was read. "Citizens! legislators! you now hear the voice of a priest, who has lived 40 years by his trade, but he now renounces it with pleasure. Legislators! I am now going to make my public confession, and to declare my repentance. Why should I still cherish prejudices? I believe then, that religion, in no country, is founded on truth. I believe that all religions are the offspring of pride and ignorance; that interest has rendered them sacred, and that rulers have every where employed

them to establish their power; that superstition has always been the work of priests; and that they themselves are every where either wicked or imposed upon by falsehood and tyranny; I believe, above all, that justice is true religion, and *that no other worship is necessary on earth*, but the practice of true virtue. I believe, also, that heaven is nothing else than the happy recollection of having been virtuous. I render this solemn homage to truth—fanatics will not hear me, but I brave all their anathemas. Legislators! a man must accustom himself to this truth, in order to be converted to reason; and I hope that the priests, of all religions, will comprehend, to the triumph of philosophy and the liberty of nations, that there is still a difference between a priest and an honest man. As for me, I have made my choice, and I resign to the state a pension of livres; but, as I am 60 years old, and without any fortune, I demand, from the nation, the means of having in my retreat, bread and milk."

A letter from Boisise la Bertrand, Cure of Melun, in the department of Seine and Marne, was also read. "Citizens, representatives, I am a priest, that is to say, a preacher—Being, hitherto, a quack of the good faith, I deceived others, because I was deceived myself: being now made clean, I confess to you that I would not be a quack of the bad faith; I know nothing but the prayers which I have been forced to learn. I write you, therefore, requesting that you will give a sufficient pension to bishops, curates, and vicars, without fortune and without means, and who are, however, honest enough not to wish to deceive the people, who ought now to be taught that there is no true religion, but that of nature, and that all the mummery, with which they have hitherto been

amused, is only old wives, fables. Be just, be benevolent, and love your neighbour, and you have religion; because, possessing all the virtues which can render you happy, by making you useful to your brethren, you have every thing necessary for pleasing the Deity. If I could preach up nothing but this morality, it would be very well; but my parishioners wish that I should speak to them of sacraments, and of an hundred thousand gods, which is as much contrary to my taste as it is to yours. I beg then you will suffer me to resign, and continue to me my pension." Thus was Christ, a second time, deserted and betrayed by his professed, though traitorous, disciples.

In this manner did these sans-culottes—these very dregs of mankind, who had assumed the government of a great nation, cast off the knowledge, worship, and fear of the one only living and true God, as revealed by Jesus Christ. It is then no wonder, that God should cast them off and leave them to believe a lie, and thereby lay the foundation of their own utter destruction.

For, however, the all perfect Being who governs the universe, may make use of this lawless power, thus rising up from the bottomless pit, to execute his judgments, on a wicked and a once professing people, as he did the Assyrians of old against his chosen people, the Jews, yet, be assured, that when Jehovah shall accomplish his whole work, upon his now suffering people among the nations of Europe, he will, most certainly, punish these tyrants of the earth, as he did the proud heart of the haughty king of Assyria.

It is supposed, that by means of seizing the Church lands—confiscating the property of the royalist emigrants and persons condemned to die, that near seven-tenths of the national territory came into the hands of the admin-

istrators of the revolutionary government, to which should be added the plunder of the Churches, consisting of gold and silver saints and utensils for sacred use; so that those images, which had, for so many years, been the subjects of reverence and adoration, were now, in the course of the divine justice, made the means of destroying thousands of those who had been their most submissive adorers. How often does a righteous God, in the course of his providence, correct the evil of sin, by means of that which was the instrumental cause of it.

During the latter part of this year, the convention conceiving that nothing was done, whilst the least semblance of the worship of Almighty God, through Jesus Christ, was left among the people, turned their attention to the perfecting their scheme of universal atheism, and of course encouraged every attempt to decry the religion of their ancestors.

At the instance of Robertspierre, the Jacobins had expelled all nobles, foreigners, bankers, &c. It was moved to extend it to all priests. Robertspierre, after a long harangue, showing why he had particularized these individual characters, said, " The nobles have often been compared with the priests, and the turn of the balance has always been in favour of the nobles. I am, however, for my own part, by no means of this opinion; I hold the noblesse to be much more dangerous than the clergy. Do you not perceive, by adopting, *at present*, too rigorous measures against the clergy, *you really serve the purposes of those who conspire against the happiness and liberty of the republic. Are you ignorant that, in the eyes of Europe, we are constantly pictured as impious and atheists?* Will you justify this calumny? Do you not know that patriots have been massacred, because

they attempted too violent a blow against religious worship. *In a critical moment wisdom and policy enjoin us* to spare the priests, *whom, otherwise,* I no more esteem and respect than you do. In my opinion, we should set a watchful eye over them, and demand stronger proofs of civism than of others, but we should not exclude them."

This spirit was soon communicated to the people at large, who were now freed from all obligation to observe the laws of sense and prudence, and finding that it was pleasing to, and gave them influence with the men in power, on the 11th day of November, they instituted and celebrated the festival of reason, as they called it, in the Cathedral of Paris, where the wife of Montmoro (who, soon after, lost her head on the scaffold) was set up naked, under the character of liberty, to receive that homage which was denied to the glorious creator of the universe.

This ceremony was introduced by a numerous procession, filing off through the hall of the convention, accompanied with national music, to show that it met with the approbation of these pretended representatives of the nation.

This shameless and scandalous woman was of the first figure, adorned with the ensigns of liberty, and seated in a chair ornamented with leaves and festoons of flowers. On this occasion Chaumette, entering the rostrum of the convention, said, "Fanaticism has abandoned the place of truth: the people of Paris have taken possession of this temple, which they have regenerated. The gothic arches, which, till this day, have resounded with lies, now echo the accents of truth. The people have but one cry—no more altars!—no more priests!—

no other God, but the God of nature! We, their magistrates, we accompany them from the temple of truth to the temple of the laws, to celebrate a new liberty, and to request that the cidevant Church, of Notre Dame, be changed into a temple consecrated to reason and truth." This was immediately decreed, and the convention declared that the people of Paris, on this day, continued to deserve well of their country.

On the same day a crowd of priests, not ashamed to deny their master, while the people, with their rulers, were crying crucify him, crucify him, deposited their letters of priesthood, and said "they wished no longer to be the organs of falsehood, nor continue in their former error."

The section of la Maison Commune came in a large body, to announce "that they knew no other worship than that of liberty, and henceforth they would have no other guide but that of reason.

By the 12th day of December, this impious festival was celebrated in like manner, in almost every city of France; and at Lyons the republicans, first murdering about 500 more of the affrighted inhabitants, celebrated also the festival of an ass, dressed in pontifical robes, in derision of all religious worship.

On the 29th November the orator of the students of Dupont's new republican school, came to the bar of the convention, to assure them that he and his fellow students detested God.

The pupils of the new republican school of the section des Areis appeared at the bar, and one of them set forth that all religious worship had been suppressed in his section, even to the very idea of religion—He added, that he and his school fellows detested God; and that instead of learning scripture, they learned the declaration of

rights. The president having expressed to the deputation, the satisfaction of the convention, they were admitted to the honours of the setting, amidst the loudest applause.*

A comedian, dressed as a priest of the Illuminati, appeared publickly, and speaking of Almighty God, said, "NO! thou dost not exist!—If thou hast power over the thunderbolts, grasp them! aim them at the man who dares to set thee at defiance, in the face of thine altars! But no, I blaspheme thee, and still I live! no, thou dost not exist."†

I tremble while I write this daring blasphemy—who is antichrist, but he who denieth the Father and the Son.

About this time bishop Messieu, one of the representatives of the army des Ardennes, being one of those base spirits that had entered into the Gospel ministry for the loaves and fishes, now seeing that his object was no longer to be obtained by the cloak of hypocrisy, wrote to the convention that he renounced his sacerdotal function.

An immense number of letters from the departments announced the resignation of priests, who, forgetting their sacred calling, and Judas like, listening to the voice of fleshly reason, abandoned the cause of their master, lest they should suffer for his sake. Several of the Communes sent the silver utensils of their Churches, set apart and expressly dedicated to sacred uses, to be disposed of for the wants of the low, wretched mobs, (who no longer supported themselves by daily labour,) and those who presided over them.

The central committee of the popular societies and sections of Paris, petitioned for the suppression of all

* 3 Kett, p. 133. † 3 vol. Baruel, p. 217.

salaries hitherto paid to the clergy, in whom the people (now let loose from every sacred obligation) no longer believed. Chabot thought all the Communes of the republic should follow the fine example of those of Paris, and that their petition should be inserted in the minutes, *in order to prove how agreeable it was to the convention.* This was immediately decreed.

Chaumette, in the council of Paris, informed that they were threatened—the women of the town were turning devotees—that they were paid by the priesthood—not daring to carry on openly their infamous trade, they go to the Churches to pray. He, therefore, moved the council to declare, that if any commotion should be stirred up in favour of fanaticism, all the clergy should be imprisoned. And considering that the people of Paris have declared, that they acknowledge no other worship than that of reason and truth, the council resolved—1st, that all the Churches and temples of the different religions and worship which are known to be in Paris, shall be instantly shut up. 2dly, that whatever troubles may arise in Paris, in consequence of religious motives, the priests and ministers, of the different religions, shall each be particularly responsible. 3dly, that every person requiring the opening of a Church, shall be put under arrest as a suspected person.

The section of Quin-vingt requested that an altar should be erected, on which a perpetual fire should be kept up by virgins;—but this was refused.

In the convention Bossnet gave an account of his operations in the department of Ardoche-la-drome, du Guarde and Herault. "The south," said he, "is restored to the republic—fanaticism is destroyed—Catholic and Protestant, forgetting former animosities, unite in

the same worship, that of liberty and the laws. The altars of Christianity are replaced by altars more holy. The whole people will soon assemble before them each *decade*, to render homage to liberty.

It was in this month of November that the famous Abbe Seyes, in a speech he made in the convention, said, "We have long wished to see reason triumph over superstition and fanaticism. The day is at length arrived, and I rejoice at it, as one of the greatest blessings that could have happened to the French republic. Though I have, for many years laid aside the ecclesiastical character, let me, however, be permitted to declare at present, that I know *no other worship than that of liberty and equality;* and *no other religion than the love of mankind, and of my country.*—I have lived a victim of superstition, but I was never its instrument. No one can say that he was ever deceived by me; and many are indebted to me for the truth. At the moment my reason was disengaged from the fatal prejudices by which it was fettered, the energy of insurrection," (Judas like) "entered into my heart. Since that period I have been retained in my sacerdotal chains by the same force which retained other free souls in chains. These were all destroyed on the day of the revolution. I have been known only by my efforts for liberty and equality. It was as a plebeian, a deputy of the people, not as a priest, for I was then no longer one, that I was called to the national assembly. I cannot, like many of my colleagues, deliver to you the papers or titles of my former state: for a long time they have not been in existence. I have no resignation to give in to you, because I have no ecclesiastical employment; but I have still an offering to make my country, that of an

annuity of 10,000 livres, which the law gave me as an indemnification for my former benefices. Permit me to deposit, on your table, my formal renunciation of that pension."

The constituted authorities of Paris came to the bar and invited the convention to repair, with them, to the cidevant church of *Notre-Dame*, now the temple of reason, to assist at worship much more respectable than that which Paris had abjured, to wit, the worship of Liberty.

The convention immediately adjourned, in order to repair to this temple of reason.

Every instance of deviation from the path of rectitude, increased the violence of the members of the convention and the fury of the mob to subvert every thing that looked like religion, order, system, and piety.

In this same month of November, a member observed how inconsistent it was to pay bishops, rectors, and vicars, while the convention applauded the maxim, that priests were the greatest plague of a nation. Danton suddenly breaking forth, as it were, from the dark cloud, which had obscured him for two months past, declared that the opinion of the people was fixed; that national reason was at its heighth; that the reign of the priesthood was at an end; but that *policy obliged them to be circumspect on this occasion.* He observed, that the people, equally pure as enlightened, neither wished to protect an exclusive worship, *nor to persecute any one, who was attached to any particular form.* That Legislators should show themselves equally just and generous, as the people whom they represent. He concluded by voting in favour of salaries; on which La Vasseur said he was convinced that by paying such of the clergy, *who should abjure their sacred character*, a very important

service was rendered to humanity. *Thus were the witnesses left dead in the street, but not buried.*

These repeated attacks on the clergy were not directed against them, as guilty of introducing into the worship of Almighty God false principles, or loading it with useless or pernicious ceremonies. They were not charged with preaching erroneous doctrines, contrary to the pure and simple doctrines of the Gospel, or that they countenanced error and superstition, contrary to their duty as Gospel ministers, and, therefore, a reformation in both doctrine and practice was necessary to restore primitive Christianity, and pure Gospel worship, in the national establishment. But the public voice and councils aimed at their utter destruction as ministers of the Gospel, and worshippers of one great and supreme Jehovah, through Jesus Christ, whom he had sent into the world.

In short, the whole Gospel system was the great subject of aversion among the rulers of *regenerated* France; and universal atheism was the object of their hopes and wishes. The atheist La Quenet, boasted that he had employed both reason and the guillotine for the extirpation of prejudice, that is, the belief in God. He tells us that he found the guillotine a much more effectual instrument of conversion than reason.* It is, therefore, that we hear so much of national reason and truth—the god of nature—the worship of liberty and equality—a perpetual fire on their altars, to be kept up by virgins; and such like heathenish epithets, to which, those who used them, seemed not to have annexed any precise ideas, but seem to have been left thus to worship the image of the dragon, or Pagan Rome, without knowing

* His Letters to the convention.

it. Hence it was, that so much ingenuity was exerted to cry down public worship, the Sabbath, or Lord's-day, and to establish decades in their stead.

To divert the people from the ancient public worship on the first day of the week, and the religious instructions generally given thereon, they were ordered to attend on every tenth day in the temples, originally dedicated to the service of the living God. There they impiously celebrated the favours of nature, of society, liberty, reason, and the revolution, in direct opposition to the creator of all things.

The magnificent Church of St. Genevieve, at Paris, was changed, *by the national assembly*, into a repository for the remains of their great men, or rather into a Pagan temple; and as such was aptly distinguished by the name of the Pantheon. It had this inscription on the front, *To great men acknowledged by their country;* according to a decree proposed by the impious Condorcet.

To this temple the remains of Voltaire and Rosseau were conveyed, in solemn and magnificent procession. The bones of Voltaire (that enemy to the Gospel) were placed on the high altar, and incense offered. And when the infatuated multitude, consisting of the convention and whole city of Paris, prostrated themselves and bowed down before the relics of this arch-enemy to Christ, in silent adoration, a voice was heard to utter, in this moment of national idolatry, and of avowed attachment to Voltaire's principles—a single voice was heard to utter, in a tone of agony and indignation, these memorable words, *O God! thou wilt be revenged!* Search was immediately made for the man who thus dared to interrupt these rites; and this *abdiel* was probably sac-

rificed to the fury of the multitude, but his reward is with him.*

Having thus, on this day, deified reason, liberty, and the most immoral characters, and declared Jesus Christ to be an impostor, they proceeded to the most extravagant effusions of joy and mutual congratulations, in fulfilment of the forewarnings of the holy apostle. The day was devoted to the most lascivious riot and blasphemous festivity. To increase their diabolical victory, they took a Bible from the tail of an ass, and burnt it to ashes, amidst the most violent bursts of applause. The convention appointed a day, on which this triumph of atheism and anarchy over religion, morality, and social order, should universally and annually be celebrated.

As citizens of regenerated France were habituated to use an ass in their contemptuous treatment of Christianity, they little thought that this was reviving the conduct of the ancient Pagan persceution of Christians. Tertullian tells us, that Christians were called by the Roman Heathens, *Asinarii*, or *Ass worshippers;* and that Christ was painted and publickly exposed by the bold wicked hand of an apostate Jew, with ass's ears, holding a book in his hand, and having a gown over him, with this inscription, *Deus Christianorum;*—and that this ridiculous representation was taken from a story, equally false and ridiculous, of the Jews worshipping the ass, for having been preserved, when like to perish for want of water, by following one to a fountain; and the Heathen often considered Jews and Christians as one people.†

The people were to fill up their time (lest the remembrance of what they once enjoyed should alarm them to

* 3 Kett. p. 145. † Cave's Prim. Christianity, 1st part, p. 120.

repentance) in reading in the Churches, the rights of man;—laws decreed within the decade;—in singing hyms to nature;—old age;—to labour;—filial piety;—and love of country; to all of which should succeed military exercises, to form the youth to the art of war.

Thus were the great props of the Christian religion, to wit, the instruction of the people in the Church of Christ, by preaching of the Gospel; and the public worship of Almighty God, through the mediator Jesus Christ, totally done away and abolished, as far as these refuse of society could accomplish, and who now had obtained, as they vainly thought, unlimited power.*

* "Public worship may be defeated by total absence and utter disuse. Sufficient, and more than sufficient time, may be found in the experience of man for solitary and private devotion; but it may well be doubted, whether any advantages which he derives from domestic meditation, can counterbalance the loss of that sacred unction, which is sometimes dispensed, and always promised to the public worshippers of the living God. If those who have watched and lamented the decline of religion in other countries, would attend to the gradation of causes by which it has been produced, they would tremble to engage in a plan for weakening the respect due to that day, which is dedicated to the offices of devotion. If the great body of the *public* should ever be released from the apprehensions of violating, in any notorious degree, the solemn and approved institutions of religion—if they should ever imbibe that interpretation of the Sabbath, which destroys its moral obligation, and should deem it either the bugbear of superstition or an arbitrary contrivance of human policy, I see not how any security will remain for the respect, or even the survival of our public devotion. Instead of assembling once in seven days to worship God, and to promote our salvation, we may only retain a bitter memorial of our abolished Sabbaths, in the dedication of every tenth day to the rites of infidelity or the orgies of pleasure.

Ye friends of order, virtue, and social happiness, be admonished of your delusion and your danger! Regard not with indiffer-

Although this was the general character of those who had usurped all power in their own hands, yet, as in the days of Elijah, the Jewish prophet, there were seven thousand of his brethren preserved in secret, without his knowledge, amidst, as he thought, the universal infidelity of the nation. So, even in this unhappy country, were there a goodly number of the oppressed and suffering servants of Jesus Christ, who were continually mourning and praying, between the porch and the altar, and crying, Lord save thy people.

I have been informed, from the best authority, that there were many singular instances of pious resignation, and firm reliance on the sovereign will of a Holy God, found among the lower orders of both clergy and laity in France, amidst all their distresses, that would have done honour to primitive martyrs.

While this diabolical system was carrying on in Paris, the convention was equally vigorous in endeavouring to drive the coalesced powers from their conquests in the republic. Toulon, which had submitted to the English and Spaniards, was attacked with great violence, and the principal fort being stormed, with the loss of 3000 men on the part of the garrison, it was determined, by the possessors, to evacuate Toulon without delay.

Such was the horror and confusion that seized the inhabitants, that it is easier to be conceived than expres-

ence such an artful innovation upon that which you have learned to revere, and which you have shewn yourselves so forward to maintain. In pledging yourselves for the public defence, in bringing your property to the treasury, and your engagements before your fellow citizens, you have done well. Establish one other claim to the gratitude of posterity—give to religion this last sacrifice."†

† Christ. Mon. p. 127—170.

sed. " A scene of confusion now ensued, such as had not been known in the history of modern wars; crowds of people, of every rank, age, and sex, hurried on board the ships to avoid the vengeance of their enraged countrymen. Some of the inhabitants began to fire on their late allies; others in despair were seen plunging into the sea, making a vain effort to reach the ships; and others putting an end, at once, to their own existence on the shore."*

A civil war also raged at this time, with great fury in *La Vendee*, a department of France, the inhabitants of which did not understand the French language, as used in the capital, and, therefore, knew very little of the nature of the revolution. The inhabitants were headed by the priests, and, at first, appeared as a very formidable foe; but they were dispersed and destroyed without mercy, so that 300,000 people are supposed to have lost their lives in that department. Indeed the cruelties committed upon them, by the Mountain party, was shocking to humanity. In the language of a late writer upon this subject, whom I have already quoted, " the Mountain party always disgraced their successes by dreadful cruelties; humanity is shocked, and history would almost cease to gain credit, were we to state, in detail, the unrelenting cruelties which were exercised against the unfortunate royalists, chiefly by *Carriere*, a deputy from the convention, sent into this quarter with unlimited

* The voluntary exile of the inhabitants, prevented Collot D'-Herbois from passing a sentence on Toulon, similar to that inflicted on Lyons. " Let this city be destroyed, and the blood of its inhabitants increase the waters of the Rhone."†

† Month. Mag. 3 vol. p. 375, for 1797.

powers. Multitudes of prisoners, to the amount of 27,000 persons, of both sexes, were crowded on board of vessels in the Loire; after which the vessels were pushed into the channel and sunk. No age or sex were spared; and these executions were performed with every circumstance of wanton barbarity and insult.

Then the monster Carriere and his associates, giving themselves up to every species of cruelty, committed acts of which nature shudders, and for which their own deaths on a scaffold have since but poorly atoned; by their orders nearly 40,000 persons perished at Nantz by suffocation or sickness in prison, or by the sword, and drowning in the Loire.*

As a further proof of the destruction made by this calamitous war in Vendee, we may take the report of Carriere himself. "In the month of August, the rebels had 150,000 men in arms; but the victories of Montague and Chollet were so fatal to them, that the reporter passed over 14 leagues of country entirely covered with their dead bodies."

On the 5th August, 1793, Lequinio wrote thus to the convention. "I have caused 500 prisoners to be shot and drowned at Fountanai lé peuple." La Vaisseur de la Sarthe caused 700 to be shot and drowned between Saumere and Orleans, in parties from 50 to 100.

On the 28th November he wrote, "Ninety priests have just been brought in to me—I have drowned them, *which has given me great pleasure*." The commissioner Garvier writes thus to the convention, on the 10th December. "I have caused fifty-eight priests to be drowned."

* Ten Months Residence in France, by the Count de C——

The waters of the Loire became putrid, and were forbidden to be drank by the savages who conducted the massacre. Merlin, of Thionville, called the attention of the convention to the state of La Vendee, which, he said, exhibited nothing to the view of travellers but ashes and dead bodies. He was of opinion, that the convention ought to prevent the seed, committed to the earth, from being abandoned; and they ought, this year to endeavour to derive greater benefit from uncultivated lands. You ought, said he, to grant lands to those who know how to improve them. I propose that the department, in future, shall be called la Vengé, *the avenged*, and that you will decree, that all the hedges and ditches, which separate estates, and prevent communications, shall be destroyed in six months, by the new proprietors, and replaced by simple boundaries.

The allied armies, though formed of the best troops in the world, could not stand before the fury and rage of French enthusiasm. "Every day was a day of battle, and torrents of blood were shed on both sides." The convention, or Mountain, frequently ordered their bravest generals, in cases of defeat, from the head of their armies to the scaffold. At length, every place that was attacked surrendered; and almost every army that was fought was beaten. Such was the destruction of the human species, that, it is supposed, 70 or 80,000 men fell during the last month of this year.

To form some idea of the state of the countries, cursed by this war, in this year, take the following extract from Estes journey from Louvaine to Liege, page 106. "Through a main track of country, almost every house was pierced through and through. In each poor clay wall there remained the hideous stigma of every cannon

shot. Of many houses battered and burnt, there was not left one stone upon another!—of the few straggling trees that continued on the way side, undestroyed, not one escaped unstained from the abomination of spilled blood!—the bones of horses and of men were scattered over every field!—the fragments countless, as when one heweth wood upon the earth!—entire skeletons were yet to be seen—not yet dry, nor denuded quite!—every face was in sadness—every heart seemed faint! The father bereaved of his children—the widow and the orphan, through astounding sorrow torpid, in silent supplication for bread!

Calamity and death, at any time, in any form, cannot but be full of awe! Yet human violence, more fell than accident, seems to make disaster doubly dreadful!

One poor fellow, a farmer of the best life and conversation, fell in his own house, in the last solemn duty of the day;—a cannon ball rushed into the room and killed him!—his wife and children, also at their devotion, kneeling all around!

An excellent young man, but the day before a bridegroom, was another victim! He was coming forth from his chamber, when a random shot struck him. He dropped down dead!—and his bride, young and beautiful, her swelling heart literally burst—she shrieked out, "O God," and never spoke more.

A brave boy, not 14 years old, was in the field—a dæmon, in the shape of an hussar, furiously assailed him, and roared out, in broken French, "*Grace? Grace?*" The poor boy either did not know what was meant, or disdained, if he did, replied, "*Et pour quoi Grace?*" when instantly the ruffian let fall his sabre, and the boy, from his head down, was cleft in twain. Hor-

rors, like these, too hideous to be born, were most rife and raging about St. Tron, and Tirlemont, and in the following villages, Driesche, Visscot, Terhagen, and Rocre ; about Overwenden and between Neirwenden and Landel."

But it should be remembered, as one mean and not a small one, to bring about these astonishing successes, in addition to their bravery and firmness, was the indefatigable and persevering conduct of the Mountain and the Jacobins, in sending forward their emissaries, members of their affiliated societies, so that there was scarcely an army, a garrison, or a council, in which they had not confidential persons, who insinuated themselves into important commands, offices, and places of trust, by which means they debauched the morals and political principles of inferior officers, and the lowest orders of society, and thereby accomplished, as much by internal dissention and jealousy, as by external violence.

In Paris, the Mountain party was supereminently triumphant: they carried on the war in their own way, and administered the government with fury and terror. Upon the whole, the French themselves, acknowledge that two millions of human beings, (exclusive of the military) have been, at one time and another, sacrificed to the principles of equality and the rights of man; of these 250,000 are stated to have been women, and 30,000 children.

Now indeed, were the divine scriptures fulfilled, " the hearts of men failed them for fear of those things that were coming on the world."

A tyranny worse than the most absolute despotism of any single despot that had ever appeared, was now established.

In Germany, when the French got possession, the citizens gave great sums of money to the French generals to preserve the country from plunder. In consequence of this ransom, thus wrung from the people, the invaders declared, by public proclamation, that the persons and property of the inhabitants should be strictly respected; and that their rights, usages, laws and religion, should remain inviolate and undisturbed. On these assurances, thus solemnly made, the credulous people all implicitly relied, while some of the poorer classes regarded the French, not as enemies, but as their deliverers from taxes and labour.

No sooner, however, had the invasion taken place and the French become masters of the country, than they spread themselves over it, like beasts of prey, devouring and destroying every thing before them. They spared neither cities nor towns; neither villages nor hamlets, nor solitary houses—from the Church to the cell—from the castle to the cottage; no state of life, however lofty, or however humble, escaped their rapacious assaults; no sanctity excited their veneration; no grandeur their respect; no misery their forbearance or their pity. After having plundered the houses of the gentry, the clergy, and the tradesmen—after having pillaged shops, warehouses, and manufactories, they proceeded to the farmhouses and cottages; they rifled the pockets and chests of the inhabitants—cut open their beds—tore up the floors of their rooms—dug up their cellars—searched the newly made graves and broke open the coffins, in hopes of finding secreted money. They sometimes threatened people with immediate death; sometimes put them to the torture; sometimes lacerated and crippled them, in order to force from them a discovery of their

little pittance of ready money. The deepest and most apparent poverty was no protection against their rapacity—grey heirs and lisping infancy; the sick and the dying, and women in childbed, were alike exposed to the most inhuman treatment; dragged from their beds, kicked, wounded, and frequently killed, under pretence that they were the keepers of concealed treasures. The teams, and flocks, and cattle of every kind, the marauders drove off, cut to pieces on the spot, or left in a state of mutilation;—corn, hay, and straw, they wasted or burnt;—they demolished the household furniture and destroyed the fences. In many places they stripped the clothes from the backs of the people; set their liquor flowing in the cellars, and burnt their provisions to ashes. The Churches, whether Roman or Protestant, they rendered a scene of indiscriminate robbery, sacrilege, and blasphemy, too shocking to describe. Towards women, of all ages and conditions, they were guilty of brutality, never before heard of;—neither extreme youth, nor extreme age; neither weakness nor deformity, nor the most loathsome disease; neither the pangs of labour nor the agonies of death, could restrain them—Shrieks, tears, supplications, were of no avail; and where fathers, husbands, or brothers, interfered, murder seldom failed to close the horrible scene.*

In the beginning of the year 1794, and in the midst of this violent career, when the convention had almost subdued all their external enemies, the Jacobins split among themselves, and divided into two parties, to wit, the Jacobins and Cordeliers. At the head of the first, continued the implacable Robertspierre, who command-

* Annual Register, 1793. p. 591.

ed the whole nation with unlimited sway—He could not bear opposition, the least of which led him to the most sanguinary measures.

From the 25th March to the 5th April, he sent thirty-two of his old associates, fellow-labourers, and intimate friends, to the guillotine.

The Cordeliers were headed by Herbert, Rousin, Vincent, and others.—The campaign was now opened by the allies with an army of 187,000 men, but though successful on their first movements, yet such was the impetuosity of the republican troops, under the conduct of generals raised from the lowest grades of society, and the prevailing energy of Robertspierre's orders (who was now considered as the single tyrant of France) that the allies were beaten in every quarter, and the whole country on the left of the Rhine, with the fortified towns on the frontiers of Holland, submitted to their superior force. —Thousands on both sides fell every day.

Twenty-seven hundred French emigrants, taken in different towns, were murdered in cold blood, and mankind seemed to have been born merely for slaughter. The republican army took two hundred pieces of cannon and 60,000 prisoners.

The power of Robertspierre had now arrived at its heighth, and his insatiable fury, and unconquerable pride were not abated by his late successes.*

In the month of May, 1794, Madame Elizabeth, the late unfortunate King's sister, with multitudes of every

* In Paris, April 4th, 1794, the prisoners amounted to 7351. In all the departments, to 653,000,—after the death of Robertspierre 500,000 persons were released from confinement.*

* Hist. Epoch, p. 92.

rank, sex, and order, were cruelly sacrificed by the unrighteous decrees of the revolutionary tribunal.—To be rich was an unpardonable crime. The guillotine groaned under the numerous subjects, that were daily brought for execution.

Where there is no moral principle, there is no safety. Even the most inexorable tyrant, in the full exercise of absolute and unlimited power, has great reason to fear the just, and unavoidable vengeance of the righteous Governor of the universe—Robertspierre gave full testimony to this truth—He became now in his turn, an object of envy, fear, and jealousy, to those who had raised him to his present power, most manifestly against the will of the nation at large, but who were too much terrified with the violent exertions of his power and influence, and his numerous and sudden executions, to testify their abhorrence of his bloody system.—He proceeded to banish all foreigners ;—He obtained a decree, authorizing the committee of safety (who were the mere puppets of his motion) to imprison at their pleasure, and to bring to trial, any of the members of the convention. He little thought that he himself might become the subject of a power, he chose to establish for the destruction of others. Thus was the wicked taken in the craftiness of his own conceit.

The principal members of the convention, at length, became alarmed at the frequent executions of their brethren, by which they soon perceived, that they were all equally exposed to the will of the tyrant.

They were secretly informed, that this restless Jacobin was laying a plan for sacrificing an additional number of the members to his resentment and jealousy. To prevent so fatal a stroke, and ward off the evil by a more

sudden and unexpected movement, they found it necessary to unite in the opposition. Accordingly, on the 26th July, 1794, he was violently accused in the convention, and charged with the manifest abuse of the power he had assumed. He made a long and able speech, in his defence, with so much plausibility and moderation, that his enemies could not prevent it, for the present, from being received with great eclat, and a decree for its being printed.

The die was now cast, and the two parties were at issue: destruction, to one or the other, was inevitable. The next day his enemies again denounced him, with fresh courage and determined resolution, in a long, nervous, and energetic speech, enumerating, in very plain language, the many instances of his tyrannical proceedings. A decree of arrest, was obtained against him and some of his creatures; whereupon, he immediately took refuge in the commune of Paris, who, at first, determined to support and protect him. The military forces of the city had been hitherto under his control. The Tocsin was sounded, and every one flew to arms. But his power was past;—his time of reckoning was come;—for such had been his cruelty and thirst for human blood, that the sections of Paris determined to give him up, and to support the convention. The next morning, about 3 o'clock, he, with his adherents, were arrested; and before night they were all executed, without farther trial, having been previously outlawed by the convention; so that he, who never had showed mercy in the heighth of his power, had no mercy shown to him in the day of his distress. He could not face the terrors of death with any courage or firmness, but discovered all the horrors and timidity of an awakened conscience.

Sixty municipal officers shared the same fate, for joining him.

Thus was the ferocious cruelty of this bloody tyrant returned on his own head; and in the very way that he had established for the murder of others.*

The convention now became new modelled, and they determined on a system of moderation, as extraordinary as the former one of terror. All the surviving Girondist prisoners were set at liberty. The name of Lyons was restored. The Jacobin society was dissolved, and the reverse of what had lately passed, now took place.

During the campaign of this year, the use of the telegraph was discovered and established. Balloons rendered serviceable to the armies. Engineers went up in them, and took draughts of the enemy's position, and sent down notices of every particular movement.

If any thing could exceed their success on the side of the Rhine, it was the astonishing and unheard of progress which the republican armies (as they styled themselves)

* Carnot, in a report from the committee of public safety, among other things, says, "It was Robertspierre, only, who murmured when he had the good fortune to take a fortress from the enemy, without carnage of our brothers in arms. No conquest could please him, that was not purchased with blood. When we received intelligence of the capture of Nieuport, he asked, "was the garrison massacred"—He was told that the emigrants perished in escaping, but that the garrison could not be put to the sword unless the place had been taken by storm, which would have cost 6000 men. "What," said Robertspierre, "signifies 6000 men, compared with a principle! Under such circumstances I consider the capture of Nieuport as a great misfortune." Let all visionary enthusiasts, however successful for the present, take warning from the fate of this unhappy man; and never forget, that a day of reckoning will certainly come, sooner or later.

made on the frontiers of Spain. Nothing could stand before them. Notwithstanding 60,000 Spanish troops, fortified by art and nature, amidst what appeared almost impregnable mountains, defended the strongest passes, the whole province of Catalonia, in a very short time, submitted to the conquerors.—This soon brought Spain to forsake her allies, with precipitation ;—accept terms of peace dictated by French councils ;—and become tributary to, and an ally of the French republic, against those powers, with whom she had been fighting, side by side, from the beginning of the war.

During the winter of 1795, every thing favoured the invasion of Holland—Early in January, the rivers, canals, and lakes, were frozen up—The Waal was entirely fast, which had not happened for fourteen years past.

The republican armies, taking advantage of present circumstances, advanced, to the number of 70,000 men, notwithstanding the severest frosts and deepest snows.

The great defence of the United Provinces, arising from the power of inundating the country when they pleased, was lost, and within a fortnight, the victorious enemy took possession of Amsterdam, without much opposition. All the other towns followed of course, and many of the shipping, bound up by the frost, fell into the power of the French army. In short, all the provinces became revolutionized, and tributaries to the Sans-culottes of France.—By these astonishing and unheard of successes, the revolutionary government of France, added to their citizens and dependents, a population of near fourteen millions of souls, with the territory which they inhabited, directed by the lowest subjects of the late monarchy, and with armies commanded by old sergeants, and generals formed from lawyers, comedians, and even common soldiers.

Germany began to grow weary of the war, and to talk of peace. Tuscany began the work, and entered into treaty with the republicans, who also expressed a desire to hearken to propositions from other powers, for stopping the effusion of human blood.

But Great Britain and Austria determined to carry on the war, and the emperor, with the aid of a loan of six millions sterling, received from the former, continued the campaign with near 200,000 men.

All their efforts, however, were in vain. They were beaten at all points, and the French, flushed with such repeated and unexpected victories, determined to carry the war into the very heart of the Austrian dominions, and if possible to proceed to the gates of Vienna.

Since Robertspierre's fall, and even during the year 1796, the ferocious conduct of the rulers of this unhappy nation became rather more moderate towards their own citizens who had thus far weathered the storm raised by Robertspierre. They found themselves despised, by the surrounding nations, as a horde of atheists and infidels, and thought it time to endeavour to wipe off, in some small degree, the indelible stain of a few years past. Thus, beyond the conception of human sagacity, does God manifest his truth, his omniscience, his power, and glory, and often in a way incomprehensible to mortals. The convention, in the latter end of March, in this year, took it into their heads to pass a decree for the free toleration of all religions, and to put a stop to persecution, on account of a man's religious belief. This was the first measure that had a tendency to revive the hopes of the pious; and became a great consolation to the few precious souls yet left, who were mourning, in private, the sins of the nation. By these astonishing conquests

and victories, a useful lesson was taught to the most powerful monarchs, not to depend too much on their best disciplined armies, who were thus beaten by the lowest dregs of the people, when united.

But the fury of the war yet continued. In consequence of the resolutions, before mentioned, the years 1796 and 1797 saw the war, which had so long raged in the French and Austrian Flanders, in a great measure translated into Italy, where the army under General Buonaparte, a Corsican by birth, overrun those fertile countries, against all the defence made by the Austrian troops (some of the best in the world) fighting pro aris & focis, so that, by the end of 1797, Buonaparte had completely conquered and revolutionized almost every part of that famous country, once the mistress of the world, and had advanced almost to the gates of Vienna. The horrors committed in the Milanese, Genoa, Modena, in Tuscany, Rome, and Venice, in these campaigns, are not to be described.

The Pope was now threatened with destruction, even in his ancient city, seated on seven hills; but by a timely submission (to those whom he had so often anathematised) under the most humiliating terms of giving up the principal curosities of that ancient city, in token of his respectful acknowledgment of the terrible nation, he was, for the present, permitted to retain the original limits of his jurisdiction, viz. 1600 furlongs from the city; giving up all the fine and fertile patrimony of St. Peter, commonly called the desmesnes of the Church, which were now formed into a new republic, at the will of the conquerors.

Venice, with her fleet and arsenals, shared the fate of the rest of Italy, and though not subdued by force of

arms, was among the number of those who were completely so, under *the pretence of peace*, and by the subtile arts of those champions of freedom, who, with the fascinating sounds of *liberty and equality*, accomplished what the bravest generals and well disciplined armies, had often attempted in vain.*

But though the French principles and politics thus overcame this once valiant people, yet they allege, in their excuse, that they were imposed upon by the satellites and missionaries of the French philosophy. These

* Alexander's pretence for invading the dominions of Abisares, king of that part of India, beyond the river Hydaspes, who had never done him the least injury, was "to civilize mankind." So the Spaniards murdered the inoffensive Mexicans by thousands, for the good of their souls.

The famous Wm. Pitt, secretary of state to the king of Great Britain, in a speech delivered in the house of commons, 3d Feb. 1800, says, on speaking of Buonaparte—"His entrance into Lombardy was announced by a solemn proclamation, issued on the 27th April, 1796, which terminated with these words—"*Nations of Italy, the French army is come to break your chains.*"—Would it not have been candid of him to have said, *Nations of Italy, the French army is come to plunder you!*

"*The French are the friends of the people, in every country; your religion, your property, your customs, shall be respected.*" This is followed by a second proclamation, dated from Milan, 20th May, in these terms—"*Respect for property and personal security; respect for the religion of countries; these are the sentiments of the government of the French republic, and of the army of Italy. The French, victorious, consider the nations of Lombardy as their brothers.*" In testimony of this fraternity, and to fulfil the solemn pledge of respecting property, this very proclamation imposed on the *Milanese* a provisional contribution to the amount of twenty millions of livres, or nearly one million sterling; and successive exactions were afterwards levied, on that single state, to the amount, in the whole, of nearly six millions sterling. Thus did this government emphatically "*by peace destroy many.*"

had been previously sent among them, and had debauched the morals and destroyed the principles of their citizens at large, by the false, but fair promises of freedom and deliverance from the tyranny of their great men; so that, instead of enemies, they were received as their guardian angels. But, when once in possession, the mask was thrown off, and these *heralds of peace* could not refrain from their established principle of rapine and plunder. At first, indeed they entered the Venetian republic, with the most solemn declarations, confirming the expectations of the people by public assurances, "that they came to free a virtuous people from servitude, and *to give them peace*, with full and perfect liberty." But no sooner were they received as *deliverers*, and the great friends of the human race, than they considered themselves as entitled to the property, the government, and even to the persons of the inhabitants.

They did, without hesitation, on the final settlement of their disputes, undertake to barter away the city, and great part of its territory, with the citizens, to Austria, an absolute monarch, whose government and principles, they had so loudly reprobated as a curse to human nature. This they did as a consideration for Belgium, and other provinces, wrested from that unfortunate emperor; while the French took the Venetian fleet and arsenals, and added them to their own naval forces.

In a letter from a person in the city at the time, we have a feeling account of the proceedings of those sticklers for universal liberty and equality. "The French," says this eminent person, "who, in virtue of a solemn compact made with us, in time of profound peace, were received at Venice, as the men who brought with them the ill applied term of liberty, have, at length, thrown us

upon the house of Austria: an event, which, in our present circumstances, is the best that could have befallen us. The horrors accumulated on our heads during their stay here, are indescribable; heavy impositions and taxes, were found necessary to support their troops, while our own people, cruelly oppressed, were reduced to the want of common necessaries. All the country seats and places round our metropolis, are stripped and robbed, and what they could not carry away was purposely broken in pieces. The arsenal is completely ruined: seven thousand cannons, mostly brass, were all sunk in the sea before our faces, or spiked, so as to render them useless. The Buccentorn was burned in the great square, with all its ornaments. They however took care of the gold and silver with which it was decorated. Public and private libraries were ransancked, and all the valuable books and curious manuscripts forcibly carried away:—pictures from Churches, palaces, and private possessions, are all gone; nor would you know your country again were you to see it. Even the four bronze horses on St. Mark's, became their prey; and they were trying to carry off the large statues in the Piazzetta, the night before their departure, but the national guard hindered them, saying, there was no time. Our beautiful stair-case, however, so richly inlaid, did not escape: but being unable to take it away, they rolled the heavy bombs and mortars down it, in order to crack, crush, or break it to pieces. The fine galley, stationed at the Piazzetta, with three or four feluccas, upon duty, were sunk before our eyes, with perfidious triumph, truly worthy of barbarians. Tell your brave friends in England these particulars, but tell them too that Venice was not conquered;—she was seduced!—deceived!—

betrayed! by empty sounds indeed, but such as pleased her easily deluded inhabitants. The fatal words *liberty* and *equality*, not the French arms or courage, were our ruin. The French have emissaries in almost every country;—precursors, who prepare the way before them;—emigrants in various shapes and characters;—counts;—beggars;—priests;—a masquerading tribe; who, under different forms, beguile unthinking men, and poison the principles of those they never could have subdued by open contest."*

The emperor, finding his capital in danger, and that he was unable, with all his power, to make head against this destructive flood, agreed to terms of pacification, dictated by his enemies, and accepted of Venice and part of her territory from the conquerors, as a compensation for Belgium, part of Italy, and other places on the Rhine; all which he was obliged to relinquish at the will of the French commander in chief. He delivered up the strong posts of Manheim and Mantua, being the key to Italy, to the Directory. The conquered provinces of Italy were formed into two republics, and a constitution given to each of them by the victorious Buonaparte, by which they became wholly dependant on the republic of France.†

* Gent. Mag. for March, 1798. p. 247.

† "The conduct of the convention, wherever it has been able to get a footing, or even to penetrate for a few moments, has proved that it meant to leave behind it only such ruins as might be necessary to inform posterity, that at the close of the 18th century, Europe was inhabited by *ten polished, industrious, rich, and powerful nations*; but that they were not able to maintain their ground for more than a small number of years, after a monstrous

By this act of the emperor, he legalized (as far as was in his power) all the atrocities of the French republic; for by accepting of Venice, as a compensation for the territories wrested from him by force of arms, he acknowledged the right of the French republic to dispose of it. He, therefore, cannot hereafter complain with justice, if the same power should grant Vienna to the Porte, in return for the cession of Egypt or Syria to the terrible nation.

The Directory having thus reduced their enemies, to the solitary kingdom of Great Britain, began to feel the want of means to procure pay and supplies for their numerous armies. They cast a wishful eye on the rich, though weak, city of Rome, notwithstanding their late agreement. Besides this temptation, they considered the leaving this city in the Pope's power, and under his immediate government, being called the head of the Church universal, as a measure wholly inconsistent with their inveterate hatred to the Christian faith, and their firm determination to abolish the profession from the earth.

They well knew the tenet of that Church, founded on the sure promise of its great founder, that the gates of hell should never prevail against his Church, and that however improperly it was applied, yet that it was a great support to the friends of that community.

They soon found a sufficient pretence (in their opinion) for a quarrel. By raising a riot in the city, at the

convention had signified to them an order to disappear and return to the chaos, in which it was resolved once more to plunge society."*

* Marquis de Casaux, on the effects of taxes.

head of which a French general placed himself, the Pope's troops were obliged to turn out to quell it. The insurgents retreated to the French ambassador's palace. It being in the night, and the rioters refusing to submit, the troops fired and killed the French general. The disavowing of any intentions to offend the French government, on the part of the Pope, was in vain—All submission was rejected;—an army was immediately ordered to Rome;—the city was taken possession of;—the Pope dethroned;—the city revolutionized, and formed into an independent republic, on French principles.

The Holy Father, with a number of his cardinals, were made prisoners, and sent to Florence, from whence, it is said, the Pope is to go to Malta, or some other foreign country, which he may choose, and where, it is likely, from distress and chagrin, he will soon end his days, as he is now far advanced in age. The rest of the cardinals and dignitaries of the Church are dispersed, or kept as hostages.

"And what renders this event still more extraordinary is, that the whole has been executed, not by heretics and aliens, not by the avengers of Hugonots and Martyrs, but by men who were educated in all the prejudices of that antichristian Hierarchy;—by members of that Church, and subjects of that faith, whose utter destruction they have so anxiously sought."*

Thus the Roman Catholic Church, that has existed for near 1300 years, exercising more than human power, is wounded at the heart, and it is almost certain, that the death of a French general, at the head of an unlawful insurrection, will be made the excuse to terminate the race of Popes, as totheir temporal power, if not their

* Owen's Christ. Mon. p. 11.

ecclesiastical, and in the issue may once more (and perhaps not many years hence) occasion the sacking, if not burning, that metropolis of the world, "which has made the kings of the earth drunk with the wine of her fornication"—"And here is the mind which hath wisdom, the seven heads are seven mountains, on which the woman sitteth; and the ten horns, which thou sawest, are ten kings. These have one mind, and shall give their power and strength to the beast—For God shall put it into their hearts to fulfil his will, and to agree, and give their kingdom to the beast, until the words of God shall be fulfilled. And the woman, which thou sawest, is the great city, which reigneth over the kings of the earth; and the ten horns, which thou sawest upon the beast, these shall *hate* the whore*, and make her desolate and naked; and shall eat her flesh, and *burn her with fire.* Therefore, shall her plagues come in one day; death and mourning and famine; and she shall be utterly burned with fire: for strong is the Lord God, who judgeth her."†

In this year, 1797, the French Directory scarcely knew what to do. All their enemies were subdued, (except Great Britain) and her conquests were extended from sea to sea, on every side, beyond their most sanguine expectations. They had a numerous army on foot that must be paid, and whom, to disband and to return into the heart of their country, would, most likely, be fatal to the Directory, and overturn all their great plans of tyrannizing over so many nations.

* These words imply, *shall forsake* the whore.‡

† Rev. 11th ch. 8th v.

‡ Daubuz. p. 795.

The army adored their victorious general; and his celebrity, as a conqueror, was too brilliant to suffer him to remain at home inactive, or perhaps to become a politician; in which case he might turn out a second Oliver Cromwell or Julius Cæsar.

Their resources again failed them, when plunder and pillage could no longer replenish their coffers. Add to this, that they had neighbours in the Swiss cantons, who they had some reason to fear—They were known to be a warlike people; possessed of a country immensely strong, and inaccessible by nature, and easily improvable by art. A government also, which was an example of too much energy, to be suffered to remain in peace, while not submitting to French influence. Religion also had an asylum here, that wounded them to the quick.

The first thing then, that the Directory turned their attention to, as the greatest and most immediate object to allure the whole body of their troops and keep them contented, was, the projected invasion of Great Britain and Ireland. In the first they hoped to gain proselytes, with abundance of riches and plunder, and, thereby, totally ruin their natural enemy. In the last, they are sure of powerful assistance, from a general defection of the inhabitants, who, from various oppressions and sufferings, some imaginary, and some real, have been driven to insurrections and intestine commotions; which perhaps have not been a little instigated by French missionaries, and their illumined disciples.

Their numerous armies were immediately marched to the sea coast, opposite to Great Britain, and are now, in the spring of 1798, exerting every nerve, both by sea and land, (at least in profession) to make the dangerous and incalculable experiment, at the risk of their finances,

and the remainder of their fleet, under the command of the hitherto invincible Buonaparte. By this means one great end is gained at all events—The army is kept employed, and prevented from intermeddling in the internal affairs of government.

While these greater schemes were in preparation for execution, and in order to remove every danger arising from the neighbourhood of the Swiss cantons, which might have been wrought upon by Great Britain, they forward spies and demagogues to poison the principles, and debauch the morals of the restless and discontented among that happy people.

They already had an ambassador there, a disciple of the affiliated societies, who began the work. He was every way calculated for the business. He was mild and generous ;—soft and persuasive ;—kind and affectionate ;—he persuaded the common people that they were slaves to a vicious oligarchy ;—that it was time to rouse and assert their freedom, at a time when, if necessary, they could have the aid of the great nation, to secure their peace, liberty, and a republican government. He increased and widened the breaches made by different political parties, in different cantons. He was not alone ; he had many assistants of far worse characters than himself. These vermin of society insinuated themselves into every department of the state :—they paralyse every measure for the common defence : they raise disputes and insurrections among the lower orders of the people against their government, and parties in the government, relative to the proper measures to be pursued :—finally, they prevail upon one party, to call in the aid of the great nation to settle peace among

them.* This was the great desideratum. The Directory march a body of 20,000 men, without much opposition, into the heart of a country, where nothing but internal division, and citizens becoming traitors to themselves, could ever have introduced them.

* The following extract from a private letter from Zurich, will support these facts—" Were we at liberty, through the medium of the press, freely to pour forth our lamentations, we should, at once, awake, in our favour, the pity of the universe, and brand, with indelible infamy, that powerful nation of slaves, which appears to exist for the horrid purpose of overturning order in society, but whose peculiar malevolence has been long directed against this once happy land. Nothing, my friend, can equal the baseness of these people towards my countrymen—they offered them the fraternal hug, and they have smothered them in their perfidious embrace! Every evil that has assailed our native land is to be ascribed to them! Every insurrection, that has convulsed us has been contrived by the French government for the time being: while in the face of Europe, they were unblushingly complaining, that, not only they were unwilling to interfere in our internal concerns, but that they warmly espoused our dearest interest, and were contributing all in their power to promote our moral and political felicity—they were busy, wickedly industrious, in disseminating discord through the land!—in arming the father against the son, one relative against another. The most convincing proof that can be adduced of the treachery of the *great nation*, towards Switzerland, is found in the conduct of the French government towards the leaders of the different insurrections which have distracted us. These chiefs, no doubt, were all taken into custody; but, far from being brought to trial, they were liberated and sent to France, where they were provided for in the French army; and, believe me, that there are, at present, with gen. Le Clerc, upwards of seventy Swiss officers, who, agents of Buonaparte's government, were secured *pro forma*, and then dispatched to France, where, as a further encouragement to traitors, they were received with enthusiasm, and treated with more distinction than if they had really been men of unsullied honour."

Their adherents in the public councils prevent any decisive and defensive measures, till the enemy are almost at their gates.*

There is nothing left for the brave defenders of their country, now unprepared and unorganized, but to sell their lives as dear as possible, many having determined never to survive the liberties of their beloved country.

Alarmed at their sudden and unforeseen danger;—not knowing on whom to lay the blame with precision, they become jealous of their best friends, from suspicions perhaps artfully suggested by their mortal enemies.

They rush precipitately and rashly on the foe;—Men, women, and children; with guns, clubs, scythes, and any thing they could lay hold of, to answer as a weapon of assault. They destroy thousands of their invaders, at the expense of tens of thousands of their own lives, and through want of discipline and order in their attacks, they finally fall a sacrifice to superior arrangement and military skill;—they lose their lives and their country together.

* "This little republic, once free and happy, fell a victim to French rapacity and intrigue. Its mountains, the haunt of the shepherd—its vallies the asylum of innocence, through which the song of mirth was re-echoed with each revolving day, could not escape the darkness and desolation which enshrouded and disfigured the fairest portion of the earth. Peace dwelt where the brave *Tell* bearded the despot in other days, and liberty adorned the brows of the cliffs of hardy Helvetia. Scenes, how delightful to the Philanthropist! how odious to Frenchmen! They marched into this favoured region. The eagle of the revolutionary tyrants waved over the spot which the huntsman had trodden in manly security; and the groans of despair mingled with the shrieks of violated beauty, were heard in those hamlets formerly animated by the simple, though celebrated, "Rans de Vache."†

† Gazette of U. S. published when these sheets were going to the press.

The melancholy picture of the state of the Swiss cantons, is given in very affecting language by the celebrated Lavater, in a letter to the Executive Directory of France, dated the first year of Helvetic slavery. Zurich, May 10, 1798. "You talked of nothing but liberty, but every one of your actions strove to enslave us. Can you deny it. All your words were orders: all your councils were the mandates of a despot. We were never thus commanded, when, according to your false assertion, we were slaves; such blind implicit obedience, was never demanded from us, as is now exercised, when, by your assertion, we are free.

We were promised, at least verbally, by the agents of he great nation, that no French troops should enter our anton: that not a sous should be demanded of us; yet he very reverse happened: they had the impudence to xact from us three millions of livres;—they had the cruely to march troops into our canton, without the least preious application, to exhaust our poor innocent country. n other words, they forced upon us the the liberty of uffering ourselves to be stripped of all rational freedom. Never can you find an excuse for your savage atrocity. You who are never at a loss for an ingenious turn, to nrow the delusive cloak of virtue around the horrors of yranny, and stamp the most enormous despotism with ne name of freedom. Open thine eyes, great nation! nd deliver us from this liberty of hell."

How clearly does Daniel describe the character of the reat nation. "And through his policy also, he shall ause craft to prosper in his hand; and he shall *magnify imself* in his heart, *and by peace shall destroy many.*"*

* Daniel, 8th ch. 25th v.

This once celebrated republic, under the name of the Helvetic confederacy, known and feared by the nations of Europe, and beloved by all the good and great, was pillaged, revolutionized, and formed into a consolidated, modern republic, one and indivisable, under the direction of French principles, influence, and protection, in less time than it would have formerly taken to have penetrated ten miles within their territory.

To confirm these ideas on the manner in which Switzerland was treated by the French republic, I will add a proof of the first grade, to shew the true sense of those prophetic words, "*and by peace shall destroy many.*" It is an official note delivered to the Directory of that government, by B. Zelterer:—" The minister plenipotentiary of the Helvetic republic, fulfils the first and most pleasing of the duties imposed upon him by his constituents, in testifying to the great nation, and to its constituted authorities, their gratitude for the benefits conferred upon them, of a constitution, founded on the principles of liberty and equal rights. Could the Helvetic republicans have recovered their indefeasible rights, without being deprived of all the means of enjoying them, the gratitude they now profess would have known no bounds."

" Intimately connected with the French nation, during many centuries, by all the ties of mutual esteem, by the intercourse of commerce and treaties, founded upon reciprocal advantages, the Helvetic people would, with rapture, still be its faithful ally, its friend, and its admirer, did not too many sufferings attend their political regeneration. Is it then written in the book of destiny, that the noble gift of freedom *must be purchased at the price of every kind of oppression which can afflict a people?*"

"When, in conferring freedom on a people, you clothe it in the rags of misery; when you compel it to exchange its gay and genuine felicity, for gloomy dejectedness and all manner of vexation; when the husbandman foregoes his plough, and the artist both his work and implements; when the virtuous and peaceful citizen is stript of his property, and all his rights are trampled upon, you have, O great nation! you have missed your aim. England triumphs."

By such means as these, this unhappy war, waged by a government arisen suddenly, and almost miraculously, from the lowest dregs of an ignorant and superstitious people, has extended itself to Germany, Belgium, Holland, Spain, Italy, and Switzerland, and even the Greek islands, together with a threatened invasion of Great Britain and Ireland. And thus have the cities of the nations fallen. Wherever it has prevailed, the destruction of the human race has been only equalled by the unquenchable thirst for increasing the evil.

"The common people in France were anciently slaves to the feudal lords, and had obtained their freedom upon different conditions. In many places they and their posterity remained bound to pay a perpetual tribute to the lords. No man could, formerly, be an officer in the army, without producing proofs of nobility for four genrations; and none were admitted as members of Parliament but the noblesse.

By these means, the common people were extremely ignorant and superstitious. These formed a great part of the tiers etat, or commons of France, at, and since the revolution; and many of them were chosen from the lowest orders of the people. As for the great mass of the common people, they were too ignorant, too super-

stitiously attached to old establishments, and too much depressed to have any conception of the nature of political liberty, or any hopes of obtaining it."

When, therefore, they suddenly emerged from this abject state of society, into the plenitude of unlimited power, they paid little regard to liberty as founded in principle, when claimed by others, over whom the fortune of war had given them the mastery: and as to property, they considered it always as transferred by the superior force of arms. It was no wonder then, that liberty and property, held sacred in every free and civilized country, fell prostrate before these ferocious conquerors: and the nobility, the clergy, with all the higher grades in society, and those who were cursed with visible property, became the peculiar objects of their savage fury.

The destruction of the ecclesiastical hierarchy in France, from its immense magnitude, as well as that of the nobility, was an awful instance of the utter uncertainty of all human things, and the absolute certainty of the prophetic denunciation of the Scriptures.

The following estimate, given by a noble emigrant, will afford some idea of the shock that must have convulsed the nation, on its dissolution.

"The Church of France was composed of eighteen archbishopricks, in the appointment of the king, as were one hundred and eighteen bishopricks. The parishes amounted to thirty four thousand four hundred and ninety-eight; and there were four thousand six hundred and forty-four annexed parishes. The regular clergy consisted of sixteen chiefs of congregated orders;—eleven hundred abbeys and monasterys, comprehending sixteen large royal abbeys. The king named to six hundred and seventy-eight of these abbeys, which were in commen-

dam, and confirmed the election of the others. Of religious mendicants, there were fifteen hundred and twenty convents, divided into eighty-seven monastic provinces. The endowed monasterys and abbeys amounted to five hundred and fifty-seven, of which two hundred and fifty were in the royal nomination. The convents, of different religious orders, of both sexes, were about three thousand and eight hundred.

The clergy assembled every five years;—other meetings were extraordinary. According to different calculations, which have been made, there were in the kingdom about three hundred and sixty-six thousand two hundred and sixty-six regular and secular clergy; who enjoyed a yearly revenue of about one hundred and sixteen millions, two hundred and sixteen thousand and six hundred livres; or five millions sterling.* This was received in the following proportions:

	Livres.
136 archbishops and bishops,	4,909,000
1,850 canons,	8,209,900
4,000 singers of the choirs,	4,100,000
4,000 children of do.	800,000
4,000 curates and prior curates,	46,000,000
0,000 secondary vicars,	7,000,000
0,000 ecclesiastics employed in seminaries and colleges, without benefices, and 208 of the order of Malta.	1,735,000
5,500 religious of chief orders of abbeys and priories,	19,555,600

* In the estimate of expenses of government of 1792, which Monsieur La Fond reported to the convention, besides all the established revenue of the clergy, one article for public worship is eighty-one million of livres.†

† 1st vol. Hist of French Revol. p. 268.

46,500 religious mendicants, of which 24,000 were endowed *a* 250 livres, each,	3,600,000
80,000 nuns,	20,000,000

And even this immense valuation does not amount to more than half the real sums received.*

This mighty mass has been destroyed and laid in ruins by the revolution, and the misery of all, attached by their habits, to this institution, has been rendered certain. To dismember so great a part of any community, especially an active part, must have been attended with great convulsions; not presuming even to imagine the anguish from religious scruples, quite distinct from their poverty, and the public injuries they must have sustained. It was an establishment of usurpation, but it was a work of time.

The present generation were habituated to it by national education, and laws built upon it; and violence to humanity, must have been offered in their immediate destruction."

The enmity of the French government, in their revolutionized state, towards the clergy of their country, has already been taken notice of, as originating in their aversion to the Christian system. The clergy were at the head of the professed visible Church of Christ in France, however erroneous they might have been in doctrine and practice, and however far they might have departed from the simplicity of the Gospel they professed to believe; and there can be no doubt, even with the most pre-

* In France, before the revolution, the revenues of the clergy, in lands, tythes, &c. were reckoned to amount to twenty-five millions sterling.†

† Playfair on the Decline, &c. p. 266.

judiced Protestant, that among so great a number of professors there must have been thousands of pious, devout souls, who placed all their hopes in the glad tidings of salvation, through Jesus Christ.

It was then, a rooted enmity to the religion of the Gospel, that actuated these ferocious monsters, in their inhuman destruction of the Clergy of the French Church.

This temper was not discoverable, in a greater degree, in any of their barbarities, than it was in the abominable massacre of the priests at the *Carmes*, as related in a letter to the famous Mr. Gibbon, and published in the first volume of his Miscellaneous Works, folio 262, as follows, " One hundred and twenty priests were confined in the Carmelite convent, at the head of whom was the archbishop of Arles—Two of them were saved miraculously by climbing up trees in the garden, and from thence over the tops of the buildings.—On the 2d September, 1791, about 5 o'clock, at the time they were permitted to walk in the garden, expecting every hour to be released, they expressed their surprise at seeing several large pits, which had been digging for two days past: they said, the day is almost spent, and yet *Mannuel* told a person who interceded for us, last Thursday, that on the Sunday following, not one should remain in captivity; we are still prisoners. Soon after, they heard shouts, and some musket shots.—An ensign of the national guards, some commissaries of sections, and some marsellois, rushed in. The miserable victims, who were dispersed in the garden, assembled under the walls of the Church, not daring to go in, lest it should be polluted with blood. One man, who was behind the rest, was shot. *Point de coup de fusils*, cried one of the chiefs of the assassins, thinking that kind of death too easy. These well train-

ed fusileers went to the rear.—Les piques, les haches, les poignards, came forward.—They demanded the Archbishop of Arles. He was immediately surrounded by all the priests.—This worthy prelate said to his friends, *let me pass, if my blood will appease them*, what signifies it if I die? Is it not my duty to preserve your lives at the expense of my own? He asked the eldest of the priests to give him absolution; he knelt to receive it; and when he arose, forced himself from them, advanced slowly, and with his arms crossed upon his breast, and his eyes raised to Heaven, said to the assassins, "*Je suis celui qui vous cherchez*," "I am him whom ye seek." His appearance was so dignified and noble, that during ten minutes, not one of these wretches had courage to lift his hand against him; they upbraided each other with cowardice, and advanced. One look from this venerable man struck them with awe, and they retired. At last, one of the miscreants struck off the cap of the Archbishop with a pike; respect once violated, their fury returned, and another from behind, cut him through the skull with a sabre. He raised his right hand to his eyes; with another stroke they cut off his hand. The archbishop said, Oh! mon Dieu! and raised the other; a third storke across the face left him sitting; the fourth extended him lifeless on the ground; and then all pressed forward and buried their pikes and poignards in the body—The priests all agreed, that he had been one of the most amiable men in France; and that his only crime was, having since the revolution, expended his private fortune, to support the necessitous Clergy of his diocess.

The second victim was the general de Benedictines. Then the national guards obliged the priests to go into the Church, telling them they should appear, one after another, before the Commissaire de section. They had

hardly entered, before the people impatiently called for them; upon which, all kneeling before the altar, the bishop of Beauvais gave them absolution: they were then obliged to go out two by two; they passed before a Commissaire, who did not question, but only counted his victims; they had in their sight the heaps of dead, to which they were going to add. Among 120 priests, thus sacrificed, were the bishops of Zaintes and Beauvais, both of the Rochfoucault family. I should not omit to remark, that one of the priests observed, that they were assassinated because they would not swear to a constitution which their murderers had destroyed.

There can be no doubt but this whole business of the massacre, was concerted at a meeting at the Duke of Orleans' house."*

This opposition to, and hatred of the clergy, did not arise even from a bigotted love of the truth, or an enthusiastic desire to purify the Church, and bring it back to its first principles, but it was from an inbred hatred to religion, that every principle of humanity and civilized life, was thus outraged. It was, as Tertullian calls it, *nominis prælium*, an attack on the very name.‡ However, this nation so famous for her cruel massacres, and these unhappy professors of the Gospel, might have de-

* Without farther deliberation, a party of armed men proceeded to the *Carmes*, where a number of the non-juring priests were detained, till an opportunity should occur of putting in force their sentence of banishment; and there, in cold blood, the remorseless assassins sacrificed every one of those defenceless, and probably innocent men.†

† 2d vol. Hist. of French Revol. p. 72.

‡ Tertull. Apol. ch. 2. p. 4.

served to have been sifted and cleansed from their backslidings, errors, and idolatries, by their great lord and master, the head of his Church, who had a sovereign right, even to use such monsters of cruelty to accomplish his designs, undoubtedly of mercy on the great scale; yet the temper and disposition, with which they have executed the divine vengeance, could be no part of their duty, but for which, when their cup of iniquity shall be full, they will, in their turn, be signally punished, as Assyria and Babylon were of old, under like circumstances. "Ho! to the Assyrian, the rod of mine anger, the staff in whose hand is the instrument of mine indignation. Against a dissembling nation will I send him; and against a people the object of my wrath will I give him a charge, to gather the spoil and to bear away the prey, and to trample them under foot like the mire of the streets.—But he doth not so purpose; and his heart doth not so intend; but to destroy is in his heart, and to cut off nations not a few.

"But it shall be when Jehovah hath accomplished his whole work upon Mount Zion and on Jerusalem, I will punish the effect of the proud heart of the king of Assyria and the triumphant look of his haughty eyes. For he hath said, by the strength of mine hand have I done it, and by my wisdom, for I am endowed with prudence. I have removed the bounds of the people. I have plundered their hoarded treasures, and I have brought down those that were strongly seated, and my hand hath found, as a nest, the riches of the people."*

And again, in the case of the invasion of Judea by the king of Babylon, "Descend and sit in the dust, O virgin daughter of Babylon! sit on the bare ground

* Isaiah, 10th ch. 5th & 14th v. Vid. all Buonaparte's conduct.

without a throne, O daughter of the Chaldeans!—I was angry with my people.—I profaned my heritage, and I gave them up into thine hand; thou didst not show mercy unto them; even upon the aged didst thou greatly aggravate the weight of thy yoke, and saidst I shall be a lady for ever. But hear now this, O thou voluptuous, that sittest in security. Thou that sayest in thine heart, I am and there is none else: I shall not sit a widow; I shall not know the loss of children; yet these two things shall come upon thee in a moment: *in one day loss of children and widowhood;* on a *sudden, shall they come upon thee.** Evil shall come upon thee, which thou shalt not know how to deprecate; and mischief shall fall on thee, which thou shalt not be able to expiate; and destruction shall come upon thee suddenly, of which thou shalt have no apprehension.†

In all the late revolution, there has not been even the profession of a design to honour the God of Heaven, or benefit his real servants in any thing that has been done; but on the contrary, all religion, morality, and respect to the revealed will of God have been prostrated, in proportion to their success. Atheism, deism, and the worst species of idolatry, with all their horrid consequences, have been encouraged, practised, and propagated, by authority of law, and the example of the convention, as well as by almost every rank of citizens, who have been active in the new order of things.

* When the author wrote this, many years ago, he little thought that he should live to see this prediction so literally fulfilled, in the late downfall of Buonaparte and the total overthrow of the empire he had usurped.

† Isaiah, 47th ch. which see, and compare with the consequences of the French Conscriptions.

Even where they have not prevailed by force of arms, they have, by their pioneers, scattered destruction, in a religious and moral point of view, as well as political, by spreading the most diabolical principles, as to the one, and the greatest jealousies and dissatisfactions as to the other, throughout every grade of society, and thereby have sapped the foundation of political and religious truth among the ignorant, unstable, and thoughtless, throughout the governments of Europe.

But to form a correct idea of their nefarious system as originally planned, even before their power became so absolute and universal as it has since become, it may give more satisfaction to some to take their own exhibition of their principles, from a report made to the national convention by the diplomatic committee, who were appointed to confer on the conduct proper to be observed by France with other nations, dated 15th Dec. 1793. "The committees of finance and war ask, in the beginning, what is the object of the war which we have taken in hand? without all doubt, the object is the *annihilation of all privileges; war with the palaces; peace with the cottages.* These are the principles on which your declaration of war is founded. All tyranny, all privilege must be treated as an enemy, in the countries where we set our foot. *This is the genuine result of our principles.* But it is not with kings alone that we are to wage war. Were these our sole enemies we should only have to bring down ten or twelve heads. We have to fight with all their accomplices;—with the privileged orders who devour, and have oppressed the people during many centuries.

We must, therefore, declare ourselves *for a revolutionary power, in all the countries into which we enter.* Nor

need we put on the cloak of humanity; we disdain such little arts. We must clothe ourselves with all the brilliancy of reason, and all the force of the nation. We need not mask our principles;—the despots know them already. The first thing we must do, is to ring the alarm bell for *insurrection and uproar.* We must, in a solemn manner, let the people see the banishment of their tyrants and privileged casts; otherwise, the people, accustomed to their fetters, will not be able to break their bonds. It will effect nothing, merely to excite a rising of the people—This would only be giving them words, instead of standing by them. And, since in this manner, we ourselves are the revolutionary administration, all that is against the rights of the people must be overthrown at our entry. We must display our principles, by actually destroying all tyranny; and our generals, after having chased away the tyrants and their satellites, *must proclaim to the people that they have brought them happiness;* and then, on the spot, they must suppress tythes, feudal rights, and every species of servitude. But we shall have done nothing if we stop here—Aristocracy still domineers. We must, therefore, suppress all authorities existing in the hands of the upper classes. When the revolutionary authority appears, there must not remain any thing of the old establishment.—A popular system must be introduced.—Every office must be occupied by new functionaries; and the *sans-culottes* must every where have a share in the administration.

Still nothing is done till we declare aloud the precision of our principles, to such as want only half freedom. We must say to them, if you think of compromising with the privileged casts, we cannot suffer such dealing with tyrants. They are our enemies, and we must treat them

as such, because they are neither for liberty or equality. Show yourselves disposed to receive a free constitution, and the convention will not only stand by you, but will give you permanent support. We will defend you against the vengeance of your tyrants, against their attacks and against their return. Therefore, abolish from among you the nobles, and every ecclesiastical and military incorporation.—They are incompatible with equality.—Henceforward, you are citizens all equal in rights;—equally called upon to rule, to defend, and to serve your country.

The *agents* of the French republic will instruct and assist you in forming a free constitution, and assure you of happiness and fraternity."*

"This report was loudly applauded and decreed accordingly: It was ordered to be printed in all languages, and dispersed through every country they invaded."

In short, after this long investigation of the acts and principles, of this new, strange and uncommon government, we may say, ludicrously called the republic of France; we may safely conclude, that whatever has generally been attributed to the prophetical figure of an earthquake in the divine scriptures, or, by heathen antiquity, has been verified in their proceedings: we mean the changing the forms of political governments, and the religion of states;—the removal of seats of empire;—the alteration of the boundaries of kingdoms, provinces, districts, and territorial divisions;—the destruction of all ecclesiastical power and influence; the entire rejection of the Bible, as the word of God;—the abolishing his divine worship;—the establishing of atheism;—the most

* Proofs of Conspir. p. 309.

violent and cruel popular commotions;—the changing of times;—names of places;—the abolition of titles of dignity;—of communities and societies;—the perversion of public justice;—the total destruction of subordination among men;—the most cruel and infamous murders;—banishments;—proscriptions;—robberies, and oppression of every kind.

Perhaps the ideas of those unfortunate individuals, who have felt the force and effects of this revolution in their own persons, and who relate facts from actual experience, and as they happened within their own knowledge, without any particular regard to religion, or reference to the divine predictions, will be the best comments on the conduct of this extraordinary government, and may apply them most closely, though involuntarily, to the forewarnings of revelation.

Hear, then, the most serious truths from one, who, with patriotic fervour, describes the distresses brought on his country. "O my country, are you free? This is the question which every worthy man puts to himself in running over this soil, still wet with the blood of its most virtuous inhabitants; this country, where the wrecks of the most elegant monuments of human art, lie scattered by the side of dead bodies: this France, formerly so peopled!—so magnificent! to day changed into a desart, and covered with the crape of tombs. O my country! liberty, that object of thy love and first sacrifices! Has she been the price of thy scourges, which some monsters have heaped on thy surface? In fine, are you free? All are silent. By what fatality has it happened, that the people were at the mercy of a horde of robbers? What have they done to merit this shameful destiny? Is it necessary that a revolution should partake of *the horrors*

of a volcano, or the terrors of an earthquake? But if a calm now appears, ought we not to examine the losses we have sustained; to count the victims, and to give each of them the tribute of regret it merits? We have seen monsters on the throne. We have seen the senate of Rome disgorge the Appius's; but what was never seen till this enlightened age;—what will never be seen again; is the genius of crime convoking all the wicked, vile monsters, disseminated in the crowd of an immense nation, attaching them one to the other; confounding together all the elements of depravity; all the amalgamation of ferocity; kneading, with this impure filth, the enormous colossus of destruction; animating it with the fire of hell; covering his forehead with the diadem of kings; his shoulders with a senatorial robe; his body with a brazen coat of mail, and giving up to this monster their unheard of riches, fields, cities, provinces, empire, and men.

Had Lewis been less timid, France, at this day, would not have been in the ruined state she is at present—ruined, I say, notwithstanding all our boasted victories, and territorial acquisitions; for what conquests can compensate for the loss of religion, morality, commerce and manufactures;—for the disorganization of civil society;—the relaxation of principles necessary for the existence of social order; and the engendering of horrid feuds, animosities, and deadly factions, which, for years to come, will make our wretched country the seat of carnage, butchers, and civil discord.

This step of Lewis produced its intended object. The massacres of September;—and amidst the horrors of those massacres did the convention spring forth. It was composed of simple and thoughtless men;—of villains;

—flaming partizans;—the accomplices, and who will believe it, even the principal actors on those horrid days; of those men, who, to gain the Curule chair, feigned for liberty an unbounded enthusiasm in the clubs, in the sections, and in the primary assemblies;—deceived the people with respect to their true interests; bore on their foreheads, *love of country*, written in characters of blood; and building on the continuance of massacres, the continuance of their insolence and future grandeur.*"

Thus have we brought down, in a very imperfect and concise manner, it is confessed, the very slight abstract of great events which have happened in the government of France, from the year 1760 to this year, 1798, which we take to have been prefigured by the divine apostle John, in the Apocalypse, under the character of the beast arising out of the bottomless pit, or abyss of the sea.

Any person, who will give himself the trouble of reading any of the histories of the French republic, will be surprized to find how faint our colours are, when compared with the full representation of the transactions of this all devouring beast, in the aggregate.

He will then, more clearly, see the concentration of all the marks, or signs, designated by divine wisdom and foreknowledge. He will not be able to avoid feeling the force of the angel's declaration to Daniel, "many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand, *but the wise shall understand*,"—that is, as Dr. Lowth paraphrases it, "the nearer the time approaches for the final accomplishment of this prophesy, the more

* History of Crimes committed during the French revolution. 1st vol. p. 1.

light shall men have for understanding it; for the gradual completion of this and other prophecies, shall direct observant readers to form a judgment concerning those particulars, which are yet to be fulfilled."

On a review of this subject, we find this extraordinary government, answering, in all its parts, the particular predictions of sacred writ, as if related since its rise. It is a government of an unusual origin; that is, from the lowest orders of a great and mighty nation, in opposition to military strength,—power,—riches,—inclination, and the most rivetted superstitious attachments.

It is a government of a fierce countenance, and marked with every character of cruelty, desolation, and bloodshed. It has arisen when transgression, as we have herein before seen, was indeed full—when the whole body of the clergy professing obedience to the laws of Christ, was proscribed, banished or cruelly massacred. —The worship of Almighty God done away and laughed tô scorn—The temples of the living God profaned, and literally cast down with the truth to the ground, by the institution of a blasphemous worship in its stead, worse than Pagan idolatry—All the sacred vessels devoted to the service of God, with the whole property of the Church, either confiscated, destroyed, or plundered. —Ordinances were passed by the convention permitting, and by their presence encouraging, the worst kind of idol worship; deifying nature, liberty, &c. and publickly denying and reprobating the God of heaven and earth, the creator of all things; thus denying the Father and the Son.—Death was declared only an eternal sleep.— The most vicious and abominable characters were deified, and schools erected for instructing youth in these abominable practices. An altar was erected in one of the

Churches of Christ, and public homage thereon paid to an abandoned woman, under the character of liberty. All this was followed (as in the case of Jerusalem) by the revolt of the department of Vendee, which caused the destruction of about 30,000 of the citizens of France. But the government still prospered against the people of God, in all its schemes and practices, except in its desire of obtaining an implicit submission to its will; as much the greater part of the clergy refused obedience, and rather submitted to banishment, confiscation, and death, than acknowledge a power they considered as unlawful and abominable. Yet they succeeded and overcome all opposition, and in the most public and open manner, *stood up against the Prince of the host of Heaven*, the Prince of Princes, or Jesus Christ, the Saviour, whose worship they had contemned, whose being, together with that of God, the Father,* they denied, and whose sanctuaries they had destroyed or defiled with every detestable practice, spreading a wing of abomination over the whole land. In one place we find them, to show the utmost contempt of the service of God, dressing up an ass in pontifical robes, with a Bible and some sacred vases put on his back, and thus, with the most diabolical joy and shoutings, burning him in a large fire.

This government has indeed exercised a mighty power, but it has been, in a great measure, by the aid of the neighbouring nations, both as to money and men—Spain, Holland, Belgium, Switzerland, Geneva, Genoa, Tuscany, Sardinia, Naples, Venice, and all Italy, not excepting Rome, that once mistress of nations, the beast with seven heads and ten horns, herself—It has not been

* Vid. 1st Epist. John, 2d ch. 22d v.

solely by the inherent power of this government, as has been foretold, in sacred writ, that she has accomplished these mighty things. Her understanding dark sayings, or by dark and secret measures, by means of her affiliated societies and lodges of Illuminati, who have been her pioneers in every nation and every army she has gone against, to debauch, divide, and suborn the subjects of her enemies, have been part of the means of her success. Thus has she literally fulfilled the sacred text, by destroying wonderfully, or beyond all fair calculation. By a late treatise, written in Italy, it is stated, on tolerable good grounds, that, from the year 1796, there have been taken from that ill fated country, 538,260,000 livres, for the benefit of the French army and government. And it otherwise appears, that at least two millions of men have been destroyed in France during the revolutionary war, among whom are reckoned 25,000 women, 23,000 children, besides those murdered in the womb, and 24,000 Christian priests.* This destruction has been manifestly prevalent among the nobility, clergy, and army, and it was expressly foretold that this government "*should destroy the mighty and the holy people.*"

Another marked character of this government, in sacred writ, we find to be, "and through his policy, also, he shall cause craft to prosper in his hand"—but the most unequivocal and characteristical mark, peculiarly exemplified in this government; in distinction from all other governments is, "that he shall magnify himself in his heart, *and by peace shall destroy many.*" This is an uncommon mark of character, and one, which, at the first blush, seems rather to be enigmatical, till para-

* 2 Kett. Hist. on Proph. p. 251,

phased by the conduct of this government—It seems to be an indelible mark, that can scarcely be mistaken. Look back on our history and revise the proceedings of this government in Holland, Belgium, Geneva, Genoa, Venice, Switzerland, and Italy—every sentence you read, every public act, every declaration of its officers, all seem to combine to proclaim to the world, *this is the government of a fierce countenance, who, by peace, hath destroyed many.* Has not this government, in a remarkable manner, openly and notoriously, without cover or pretence, stood up against the prince of princes—denied his being, power, and majesty, and declared against any God, but Nature?

Thus have the Scriptures of truth been strictly verified by those very persons who moved heaven and earth, as it were, to prove them false and chimerical. The only consolation that remains is, that notwithstanding all this appearance of power and success—all this prosperity and wickedness, " he shall be broken without hand."

This is the same government who, in the 11th ch. Daniel, and 40th v. is described as " the king of the north, who shall come against the Roman government at the time of the end, like a whirlwind, with chariots, and with horsemen, and with many ships, and he shall enter into the countries, and shall flow and pass over. He shall enter also into the glorious land (Italy) and many countries, (Belgium, Holland, &c. &c.) shall be overthrown; but these shall escape out of his hands, even Edom and Moab, and the chief of the children of Ammon—He shall stretch forth his hand also upon the countries, and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt, and the Lybian and Ethiopian shall be at his steps. But tidings out of the east,

(perhaps from Persia or the East Indies) and out of the north (from Russia or Great Britain) shall trouble him: therefore, he shall go forth with great fury to destroy, and utterly to make away many—And he shall plant the tabernacles of his palace between the seas, in the glorious holy mountain—Yet he shall come to his end, and none shall help him."

Thus has this government acted contrary to all the common principles of adventurers, in as much as it at once began its career by making open war with all the religious prejudices, superstitions, and attachments of a most formidable Church hierarchy, and the religious enthusiasm of the people at large, supported by similar principles in the neighbouring nations, who had been their ancient allies and connections.

It made war, not only with the errors of a rich and powerful clergy, but it openly aimed at the subversion of every principle of natural and revealed religion; and impiously erected a standard against the Almighty himself. The ordinances of the Gospel, that had existed for almost 1800 years, were entirely prohibited or done away; and, of course, all its teachings and instructions, those great witnesses for God were no more permitted.

The regularly instituted clergy, to the number of nearly 300,000, besides 80,000 nuns, were murdered, banished, or made to apostatize from their faith. We have seen the public worship of Almighty God, not only forbidden and cried down, but an abominable species of idolatry, instituted by public authority in its room, which would have dishonoured the savages of the wilderness, or the darkest ages of Paganism.*

* The convention had decreed that there should no longer be any other *divinity* than reason and the country, it had legally es-

That the surrounding nations, who have received the mark of the beast in their foreheads, by submitting to the most humiliating terms of peace with her, and thereby becoming her coadjutors in her nefarious system, have looked on the destruction she has aimed to bring on the religion of the Gospel, with a kind of unwilling, sullen indifference, and perhaps, in many cases, a secret approbation; and that the common people have, too generally, rejoiced in their supposed deliverance from the moral, as well as ceremonial, obligations of Christianity, are melancholy truths that few, who are conversant with the late history of Europe, will deny.

Particularly has the emperor of Germany, as the head of the house of Austria, given an alarming and dangerous sanction to the extravagant claims of this government, by accepting the cession of Venice as a compensation for those territories, the Directory thought proper to retain as annexations to the already overgrown power of France, as has been already mentioned.

The French army entered Venice as friends and protectors, promising the inhabitants liberty and happiness. Their right, then, to cede this territory, was no other than that of a thief or a robber. If they had a right to make this cession, they have an equal right to cede away any part of Germany, Genoa, Sicily, Tuscany, or even Vienna itself. It is true, that the name of religion is still kept up in some of the countries they have revolu-

tablished atheism. *These absurd decrees excited universal indignation among foreign nations.* Danton is found guilty, and the infernal genius of the committee of public safety, dared to take on itself to revenge the Deity.*

* Consid: sur la revolution sociale. p. 224—5.

tionized, but it is barely a name—a body without a soul, that, as yet, lies in the street, unburied.

From the conduct of the people of France at large, or at least, the majority of them, we may strongly conclude that they glory in their shame; and that what they consider as their greatest advantage, is really the very essence of their misery; in being delivered from the goads and warnings of public instruction, and the close application of the truths of the Gospel, which "entered into the house of the thief, and into the house of him who sweareth falsely by the name of God, and remained in the midst of his house to consume it."*

There is, also, additional testimony, arising from these facts, that the war of the government of France is plainly designed by them to establish universal atheism in the world—to destroy the Church of Christ, with its ordinances, institutions, and religious instructions, considered independent of any particular dogma of faith, or erroneous practice, peculiar to the Catholic Church.

Its violence has been so great, with respect to the clergy, and every person connected with them, that with great truth, it may be said, the vengeance of the beast, has been specially directed on their heads; so that, having wholly destroyed almost every appearance of the Church of France, which was subject to the See of Rome, and under her spiritual jurisdiction, and abjured all respect for, and obedience to the Christian system at large, the alarm was properly taken by the whole Roman Church throughout the world; and thus, literally, has filled them with great fear, terror and mourning; especially since this government, by means of her general, Na-

* Zach. 5th ch. 4th v.

poleon Buonaparte,* has made war immediately with Rome and all her dependencies;—seized upon the great city;—destroyed her temporal polity;—revolutionized her civil government;—subverted her ecclesiastical jurisdiction, as far as in their power;—seized upon the Pope, and banished him from the Roman territory, and, of course, from his immediate diocess; making prisoners of those cardinals who could not fly; confiscating the estates of those who did, and including therein all the temporalities of the Church.§

* This man appears to be the mere creature of the Directory—He stops at nothing to recommend him to their approbation, and is equally solicitous to obtain the greatest popularity among the soldiery—He has arisen from a very low estate, and seems calculated to become the tyrant of France; for, on considering the whole of prophesy, it looks likely that the disorders and confusions of that unhappy kingdom will end in a worse and more despotic monarchy than it has ever experienced yet. Indeed it is clear, that some how or other, it is to exercise, before all is done, the full power of the former Roman emperors. It is remarkable, that St. Cyril, of Jerusalem, who flourished in the 4th century, asserts expressly, "that the eleventh king, mentioned by Daniel, as antichrist, shall violently seize, by magical and wicked contrivance, the Roman government."† Again—St. Jerome, who lived in the latter end of the 4th and beginning of the 5th century, says, "Therefore, let us say, what all ecclesiastical writers have delivered, that in the latter days, when the empire of the Romans shall be destroyed, there will be ten kings, who shall divide it between them; and an eleventh shall arise, *in whom Satan shall dwell corporally*, who shall subdue three of the ten kings, and the other seven shall submit their necks to the conqueror."‡

† Catech. 15 cap. 5—211. ‡ Comment. vol. 3d. p. 1101.

§ This reminds the reader of Cowper's predictive lines.

Rome shall perish—write that word
In the blood that she has spilt;

All this was in the true spirit of antichrist, and, literally speaking, the words of Scripture were fulfilled—"She has been rewarded even as she rewarded others, and she hath had doubled unto her double, according to her works—In the cup which she hath filled, it has been filled double to her. How much she hath glorified herself and lived deliciously, so much torment and sorrow have been given unto her: for she said in her heart, I sit a queen, and am no widow, and shall see no sorrow."† And although the French government did not mean so, having never considered itself as an avenger for God, to purify and cleanse his Church, and bring her back to her first works, but has shewn all its enmity to her as a Church of Christ, and has pointed all its opposition and fury against her as such; herein copying the example of most of the ancient persecutors of the professors of the Gospel of Jesus Christ, from the beginning of its institution, according to his declaration to his disciples, "behold I send you forth, as sheep among wolves." In this spirit "Julian, the great apostate, and adversary of Christ and his followers, endeavoured especially to discourage and worry out the bishops and clergy of the Church in his day. This has been an old trick, and vigorously attempted in all ages by the great enemy of mankind;

Perish hopeless and abhorred,
  Deep in ruin as in guilt.

Rome for empire far renowned,
  Tramples on a thousand states;
Soon her pride will kiss the ground—
  Hark! the Gaul is at her gates,*

* Boadicea.

† 18th ch. Rev. 6th & 7th v.

it was but for the wolf to persuade the flock, they had no need of a shepherd, and the work was done. Such of the clergy who have been sincere and active in their Lord's vineyard, have always been the principal eye sore to men of pernicious and atheistical principles, whose desperate designs they have strenuously opposed and countermined, and could never be brought to be content, that the world should be overrun with atheism and impiety; and the people moulded into any shape, and thereby, betray the souls committed to their charge.

This, whatever may be pretended, is the true source and origin of all that spite and malice, they are encountered with by men of bad minds; and of all those hard names and characters of reproach, to this day fixed upon them, by an ungrateful and degenerate world." Julian pretended that this hard usage was necessary, to prevent their stirring up the people to sedition; but, in truth, it was to be rid of them, that by their absence, the people might be destitute of all means of instruction and information, and the divine efficacy and obligation of the sacraments, and be, by degrees, brought into an ignorance of, or an unconcernedness for their own religion; and then they were fit to receive any impression. Take away the candle, and darkness will ensue. If the shepherd be smitten, the sheep will be scattered. To compass this more effectually, Julian first seized their incomes, took away their allowance of corn, and abrogated their immunities. And when that would not do, he endeavoured to remove and drive them away by fraud or force.

At Antioch, (the capital of Asia) the Churches were shut up;—the plate and treasures (of the Church) seized into the exchequer, and the clergy forced to fly. At Bostra (in Arabia) he threatened Titus, the bishop, that

if any mutiny happened, he would lay all the blame upon him and his clergy. And when the bishop, to clear himself, sent his apology to court, the emperor wrote back to the city, making a spiteful and disingenuous representation of the bishop's letter, as if it had contained nothing but malicious and scurrilous reflections upon them, exciting the commonalty to expel him as a common enemy and calumniator out of the city. And, in some places, Julian proceeded to that extremity, as to cast the clergy into prison, and expose them to great pains and tortures. "Above all men he highly honoured, embraced," (perhaps with a fraternal embrace) "and rewarded *philosophers*, and those who were likely most vigorously to oppose and refute Christianity. It grieved him to see the Christian faith, so largely spread, so firmly rooted, and so many excellent books written, either in defence or explanation of it. He filled all schools and colleges; —all courts and corners—with lectures, invectives, and declamations, against Christians.

This made the philosophising trade go on apace, though a great part of them had little more of the philosopher in them, besides the habit and the cloak. And these being the men generally entrusted with the education of youth, and who governed and directed the minds and consciences of the people, he was sure of so many sworn enemies to Christianity. And the truth is, if wit, learning, or eloquence, could have done it, he had certainly driven Christianity out of the world; but the foolishness of God is wiser than men, and his weakness stronger than men, and makes foolish the wisdom of the world."*

* Cave's Introd. to the Lives of the Fathers. p. 40—42.

This is the language of Mr. Cave, when writing the lives of the fathers of the ancient Church, about the year 1680—and will not most of my readers think that they have been reading an account of the conduct of the Directors of the French revolution, during the last ten years. So uniform is the conduct of the great enemy of the Gospel, and of mankind, when working in, or with the children of disobedience:—But, blessed be God, the issue also is as uniform;—and the same, in the end, will be the consequences. Julian's fate is well known, and the after triumph of the Gospel. Here is the faith and patience of the Saints, let him that readeth, understand.

No wonder, then, that the destruction of so vast an ecclesiastical establishment, as that we have seen so long exercised in France, should be attended with special consequences, and clearly designate this peculiar government, from that of the beast with seven heads and ten horns;—for instead of all the world's worshipping this merciless beast, as they formerly did the one with the seven heads and ten horns, or the bishop of Rome, those who are the real followers of this last beast, as well as every thoughtful Christian of other communions, are filled with terror and dismay.

Thus, in the words of the excellent bishop Hurd, speaking of the distressed state of mankind at large, under the oppression of tyrannical governors—" He who most dispassionately contemplates the sad scene above described, can hardly reconcile appearances, to what must have been his natural expectations. Here then the prophecies of this book, meaning the Revelations of St. John, come into our relief. They shew that this dispensation (the Christian) is to promote virtue and happi-

ness: and that the end shall finally, but through many and long obstructions, be accomplished. Thus they reconcile us to that disordered scene, which hitherto hath been presented to us; and give repose to the anxious mind, in the assured hope of better things to come."*

Four other important consequences are yet to follow: which, when they do happen, will complete the testimony of the glorious event, the object and sum of all our wishes, to full demonstration. We mean, the resurrection of the witnesses,—the actual destruction by fire, of the great and mighty city of Rome,† the spiritual Baby-

* 2d vol. p. 206.

† The 42 months, or 1260 days, (and, of course, the resurrection of the witnesses) extend to the burning and sacking of Babylon, (Rome) not to the extinguishment of antichrist, which shall be some time after, as appears from Rev. 19th ch.‡

The ideas of the Jews, as expressed by their most learned men, on the subject of the destruction of the city of Rome, are well worthy of consideration. The Chaldaick exposition of Isaiah, 34th ch. 9th v. is, "*And the rivers of Rome shall be turned into pitch.*" And this exposition is cited and approved of by the famous ancient Rabbi Kimchi; yet the pontifical editors have omitted the name of Rome, and left the passage without meaning.

Again, in the same commentary of Rabbi Kimchi, on the 16th verse, he says, "Do you inquire concerning the man who desires to know and understand the destruction of Rome.—These two Hebrew words (meaning the city of Rome) the Roman editors have omitted, and left the sense imperfect—And four times in this same chapter, instead of the Hebrew word, by which the Rabbins understand Rome, is substituted the Hebrew word, signifying Greece or Cuthith, as appears by the commentaries of both Kimchi and Jarchi. From the commentaries of the Rabbins on Isaiah, 34th and 35th ch. it appears that the name *Rome* has been twice obliterated, and for Edom (by which Rome is understood) the

‡ Mede, fol. Ed. p. 602.

lon, "the mother of harlots and abominations of the earth"—The destruction of the Turkish empire—and the restoration of the Jews to their city of Jerusalem.

These alarming events may be looked for as the necessary consequences of what has already happened—The resurrection of the witnesses (if we have been right in our explication of their death and remaining unburied in the street of the great city) may be expected without delay, according to the term mentioned in the Revelation of three years and an half; for, however uncertain this space may be supposed, yet under every construction, it can be but a short term, and every believer in revelation may daily look for its accomplishment; that is, for the restoration of religion in France and the re-establishment of the ordinances of the Gospel with greater respect and greater purity and more liberty than ever; or it may be, by a more universal spread of the Gospel, throughout the world, by some special and unprecedented means not heretofore thought of—As to the burning of Rome, it is to be a later event, and perhaps not to happen till just before the restoration of the Jews and the battle of the kings of Europe, or the great day of God Almighty.†

Then may the servants of Jesus Christ, amidst all the confusion and terror that will prevail in the world, look

names Pares, Javan, and Cuthith, have been fifteen times substituted." Kimchi, in Abdiam, says, "the name *Rome* is often left out, and this entire sentence, "*when Rome shall be destroyed the redemption of Israel shall be.*" He proceeds, "whatever the prophets say of the destruction of Edom in the last times, they mean it of Rome.*

* Mede, fol. Edit. p. 902.

† Revelations, ch. 16. v. 14—ch. 19. v. 19.

for the speedy fulfilment of his glorious promises. "Behold I have told you before!—wherefore if they shall say unto you, behold! he is in the desart, go not forth;—behold! he is in the secret chamber, believe it not;—for as the lightning cometh out of the east, and shineth even unto the west, so also shall the coming of the Son of man be. Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light.* The stars shall fall from Heaven, and the powers of the Heavens shall be shaken, and *then shall appear the sign of the Son of Man in Heaven.* And *then* shall *all the tribes* of the earth mourn, when they shall see the Son of Man coming in the clouds of Heaven with power and great glory."†

The two last criterions of this government, foretold in the divine Scriptures, scarcely need application. That France is not only one, but the chief of the ten kingdoms, who was first in vesting the Roman Pontiff with temporal power, and upholding him in it, during the greatest part of the 1260 years, from whence he obtained the title of "*eldest son of the Church*," is known to every one conversant with ecclesiastical history.

It is not a new idea, that France is the Dekaton or government of the beast, mentioned in the Revelation, which was to destroy the witnesses of God, and to finish the second wo.

Archbishop Usher, as has been already noticed, was of opinion that the two witnesses were to be slain, not by the Pope, but by the kings (or government) of France.

* It is a remarkable fact, that France has, for many years, been designated by the sun—and Turkey, or the Mahometan empire, by the moon.

† Matt. 24th ch. 25—30 v.

Monsieur Jurieu, a famous divine of the French Church in Rotterdam, who wrote in the 17th century, speaking of the street of the great city, says, " I cannot hinder myself from believing that this hath a particular regard to France, which at this day is certainly the most eminent country which belongs to the Popish kingdoms —It is the most flourishing state in Europe. It is in the middle of the Popish empire, betwixt Italy, Spain, Germany, and England, exactly as a street or place of concourse in the middle of a city." Another (anonymous) author in France, who wrote a new system of the Apocalypse in the year 1685, says, " St. John speaks of a place or street, which seems, beyond all contradiction to be France—And he says he will be much deceived, if there is not a revolution in France, and a surprising change in that country, not merely with respect to religion, but also in reference to justice—to policy—to the finances, and to war—He says, he expects that the societies of the monks and French clergy shall be put down, and that they shall banish themselves out of the realm, upon their not finding it to be their interest to continue."

A Scotch Divine, Mr. Willison, of Dundee, who wrote in the fore part of the 18th century, says, " Before antichrist's fall, one of the ten kingdoms which supported the beast, shall undergo a *marvellous revolution;* " the same hour there was a great earthquake, and the tenth part of the city fell;"* by which tenth part is to be understood, one of the ten kingdoms into which the great city, *Romish Babylon*, was divided. This many take to be the kingdom of France, it being the tenth and last of the kingdoms, as to the time of its rise, and that which

* Rev. 11th ch. 13th v.

gave Rome the denomination of the beast with ten horns. However unlikely this, and other prophesied events may appear, at this time, yet the almighty hand of the only wise God, can soon bring them about, when least expected."*

Vitringa, who died in 1722, declares, that France may be the forum of the great city, concerning which the prophet speaks. He also adds "that it is not perfectly clear from the prophesy, of what kind the commotions are, whether warlike, such as are wont to shake the world and subvert the existing governments, or whether they are such as arise on a sudden from the insurrection of a nation that has been long oppressed."—He says, however, "that the words of the prophet appear to favour the latter sense."

Dr. Goodwin, of Magdalen College, Oxford, who wrote in 1639, says, "by the tenth part of the city is to be understood some one tenth part of Europe—City being put here, as it often is in this book, for the extent of the jurisdiction of the city of Rome. This tenth part is to be so shaken that it falls; that is, ceaseth to be a part of the city, or to belong to its jurisdiction any longer, or falls off from being of the number of those that gave their power to the beast. And as earthquakes are from inward motions in the bowels of the earth, so this falling off seems to arise from within that kingdom itself: and that, in this revolution, men will be deprived of their names and titles, which are to be rooted out for ever, and condemned to perpetual forgetfulness.

An English anonymous author, who wrote a dissertation on the 13th and 14th verses of the 11th ch. of the Revelations, in the year 1747, after saying that the tenth

* 12 Serm. re-printed in 1745. p. 147.

part of the city meant the kingdom of France, he goes on, "We learn by former accounts in this book, where the same expression is used, that it intends remarkable commotions in a state or kingdom, and such as are intended, in a revolution in the body politic, or form of government;" and he accordingly concludes, "that in France there will be a dissolution of the present form of government, and the introduction of a new system, both in civil and ecclesiastial matters, within that dominion."

It is now equally plain, that this extraordinary government, calling itself a republic, is absolutely under the arbitrary will and control of a few individuals; and that, by terror and the sword, it has not only overturned the whole fabric, and an immense one too, of the privileged orders, from the king on the throne, to the country gentleman on his farm, (including both civil and ecclesiastic;) but has also changed the names of cities, towns, incorporations, parishes, boroughs, convents, provinces, departments, &c. &c. and they have not spared even the weeks, months, and years of the old calendar, according to the prediction in Daniel, he shall attempt to alter times, &c.

"In attacking Heaven itself, an impious sect vilified all religions—In the room of public worship, it has substituted political irreligion—without comfort for the unfortunate—without morality for the vicious—without any check for crimes—nay, crimes themselves were every where tolerated, encouraged, rewarded. Insurrection has been consecrated as the most sacred of duties—Solemn and public festivals have been decreed in honour of the basest and greatest criminals."*

* Manifesto of emperor of Germany—vid. new An. Reg. for 1792—120 public papers.

It is said that upwards of 100,000 of the nobility have been reduced almost to beggary, with near 300,000 clergy; and about 6 or 7000 names of towns have been changed. Those of the nobility and clergy who have escaped the hand of violence, by any accidental circumstances, have, generally in a voluntary manner, abjured all pretence to rank, title, or exclusive privilege whatever.

From all this alarming testimony, who that is wise can any longer hesitate to draw the conclusion, that the Almighty God, who is faithful and true in all his promises and predictions, is about fulfilling the great purposes of his providence, by hastening the latter times, spoken of in his word, when the nations of the earth, becoming weary with the oppressions and tyranny of every merely human government, will be prepared to seek for the dominion of the prince of peace; and *He*, who was derided, buffeted, spit upon, tantalized with a mock robe and a crown of thorns; and finally crucified, with every mark of contumely and reproach, will literally become "*the desire of all nations*," whereby the faith of his real servants will be raised to the highest pitch, and meet with a divine confirmation in the destruction of the mystical Babylon by fire, so long and so expressly foretold by their lord and master, with the after total extinction of the man of sin, and of antichrist, as immediately preceding the glorious advent, or second coming of their Redeemer, to the glory of God the Father.*

* O Jehovah! thou art my God:
I will exalt thee; I will praise thy name;
For thou hast effected wonderful things;
Counsels of old time, promises immutably true.
For thou hast made the city an heap;

Then will his children "lift up their heads and rejoice, knowing that their redemption indeed draweth nigh."

"Thus when assisted by the light which Revelation furnishes, we discern the several empires (of the world) under the control of an Almighty will, carrying on the secret designs of God, with respect to his Church and people, and forming, as it were, a prophetical chronology to mark the period in which the kingdom of Christ, for which the world had been ripening for four thousand years, should begin and end. When, with the eye of faith, we behold Nebuchadnezzar and Cyrus, Alexander and the Romans, insensibly ministering to these sublime intentions of Providence, and ignorantly concurring to advance the triumphs of the Cross, our thoughts are relieved and enlarged amidst the amplitude of such conceptions; inferior considerations pass away, and no affection remains to the overwhelmed and enraptured mind, but that of holy joy and gratitude, in return for such exuberant goodness, which hath thus amply provided for the present and future happiness of its creature man."

It may not be amiss, before we go further, to enumerate in a very concise manner, the false Messiahs who have appeared in different parts of the world, since the destruction of Jerusalem. For although there had never been an instance of such an impostor before our Saviour's time, notwithstanding the universal belief, that some extraordinary personage was to be born about that time, yet

The strong fortified city, a ruin;
The palace of the proud ones, that it should be no more a city;
That it never should be built up again.†

† 25th ch. Isaiah, 1st and 2d v. Lowth's translation.

our Lord did foretell his disciples, "that there shall arise false Christs (or Messiahs) and false prophets, and shall show great signs and wonders, insomuch that (if it were possible) they shall deceive the very elect—Behold, I have told you before."*

About fifty years after the destruction of Jerusalem, or the year 123, the famous Barchochebas appeared as the Messiah—His real name, by some is said to have been Coziba, by others, but I fear without truth, Akiba—but he took this name [the Son of a Star] on account of Balaam's prophesy. He chose a forerunner—raised an army and was anointed king—He was followed by about 200,000 men, and declared war against the emperor Adrian, whom he often defeated, as he increased in numbers—Dion says, that in this war, before he was subdued, 580,000 Jews were slain, besides an immense number who perished by fire, by hunger, and by disease—The Rabbins say, they amounted to four millions of people, great and small, and 480 synagogues were burned.

In 434, Moses Cretensis appeared, and claimed that sacred character, in the island of Crete, and promised that he would divide the sea and so march on to Judea. His followers actually precipitated themselves into the sea from a high promontory, when great numbers perished.

In 520, another impostor arose, who called himself the Son of Moses,—His name was Dunaan—He greatly oppressed the Christians—He was put to death by Elistern, an Ethiopian general.

In 529, the Jews and Samaritans of Palestine, rising in rebellion, acknowledged one Julian as king Messiah,

* Matthew, ch. 24th. v. 24 and 25.

of whom a great number were slain and Julian put to death.

In 571, Mahomed was born—He also at first professed to be the Messiah, and imposed on many Jews.

In the sixth century, Rabbi Mier arose, declaring himself to be the Messiah; and made war against the Persian monarch and was successful for seven years, but at last was taken prisoner and put to death.

In the eighth century, Serenus, a Jew, pretended to be Messiah. Multitudes of the Jews of Spain submitted to him, but they were destroyed.

In the twelfth century more arose than at any other such period. One of them in 1137, arose in France, and was the cause of great destruction to the Jews, and their synagogues, but was at last put to death.

The following year another collected so formidable a number of followers, as to march in order of battle against the king of Persia; but he was defeated with great slaughter.

In 1157 a native of Corduba in Spain, claimed that august title, who was also defeated with great loss, and brought on a general persecution, to the destruction of nearly all the Jews in Spain.

Ten years after, another impostor arose in the kingdom of Fez. And in the same year an Arabian Jew set himself up as the forerunner of the Messiah—He was brought before the Arabian king—He declared himself a prophet sent from God—The king asked him for some sign of his Messiahship—He answered, cut off my head and I will come to life again—The king took him at his word, cut off his head, but he failed in performing his promise.

Not long after, one arose beyond the Euphrates, and deceived many—He also perished and brought great persecution on his nation.

In 1174 the Jews of Persia were again deceived by another false Christ, and became involved in another persecution.

In 1176 David Almussor arose in Moravia, and pretended to be the Messiah, when a great body of Jews followed him—He was put to death, and a great fine was laid on the survivors.

At the close of this century, arose the most famous impostor of any of them—He claimed to be the Messiah by the name of David al David. David the son of David. He was a man of learning and pretended to work miracles—He styled himself the king of the Jews—He took arms against the Persian monarch, was defeated, taken prisoner, and beheaded, and with him a vast number of Jews were butchered without mercy.

No less than ten false Christs arose in the twelfth century, and brought amazing calamities and grievous destruction on the Jews in various parts of the world.

In 1222 another false Messiah appeared in Germany, and in the same century, the Jews in Spain were again imposed upon by one Zachariah, who styled himself the forerunner of the Messiah.

In 1449 the same character was assumed by Rabbi David Lemlem, an Austrian Jew, who had the credit of working miracles.

At the close of the 15th century, Ismael Sophus, a young prince, who was in fact a Mahomedan, and who afterwards ascended the throne of Persia, assumed the name of a prophet, and the people indulged the notion of his being the Messiah.

In 1509, an infamous Jew of Cologne, whose name was Psefferkorn, is said to have arrogated the character of the Messiah—He afterwards pretended to turn Christian. About the same time, Jacob Milstinski took the lofty title, and travelled into Poland, at the head of 12 apostles.

In 1534, Rabbi Salomo Malcho, declared himself to be the Messiah, and was burnt in Spain by Charles V.

The 17th century was still more famous for impostors. In 1615, a false Christ appeared in the East Indies, and was generally followed by the Portuguese Jews.

In 1624, one arose in Amsterdam—He assumed the character of the Messiah, of the family of David, of the tribe of Nathan. His fame was eclipsed in 1666, by Sabbatai Trevi, or Sevi, the son of a poulterer at Aleppo—He was a man of learning—a fanatic, and an impostor.—He set up in Smyrna, and declared himself the true Messiah—He promised the Jews deliverance and a prosperous kingdom—He preached repentance and faith in himself, so effectually, that the people gave up all business, and applied themselves wholly to devotion and alms—They were devout and penitent—Some fasted so long as to lose their lives. Sabbatai came to Smyrna and there styled himself the only and first-born Son of God, the Messiah, the Saviour of Israel. He elected princes to govern the Jews in their march to the holy land.

A certain Jew named Nathan set up for his Elias, or forerunner—He wrote to him and addressed him in this manner, "To the king, our king, Lord of Lords, who gathers the dispersed of Israel—who redeems our captivity—the man elevated to the head of all authority—the

Messiah of the God of Jacob—the true Messias—the celestial Sion, Sabbatai Sevi." He prevailed so greatly, that some of his followers began to prophesy and to fall into strange ecstacies—four hundred men and women prophesied of his growing kingdom, and young infants who could hardly speak, were said plainly to pronounce Sabbatai Messias, and Son of God. People appeared possessed—voices were heard from their bowels—some fell into trances—foamed at the mouth—recounted their future prosperity—their visions of the Lion of Judah and the triumphs of Sabbatai.

So true are the predictions and warnings of our Lord and Saviour—"And Jesus answering them began to say, Take heed lest any man deceive you, for many shall come in my name, saying, I am Christ, and shall deceive many. And then, if any man shall say unto you, lo! here is Christ, or lo! he is there—believe him not, for false Christs and false Prophets shall arise, and shall show signs and wonders, to seduce, if it were possible, even the elect: but take ye heed; behold I have foretold you all things."

Sabbatai, after declaring that he was appointed by Heaven to visit Constantinople, he went thither, and was cast into prison. The Jews from Germany, Poland, Leghorn, Vienna, and other places, flocked to him to receive his blessing. The grand seignior ordered him to perform a mïracle, which he failed in doing; but, to save his life, he turned Mahometan.

The Jews still believed in him, and said, that it was only his shadow that turned Turk. That when the grand seignior sent to take him, he caused all the messengers to die; and when other janizaries were sent they all fell dead by a word from his mouth: and on being

requested to do it, he caused them all to revive again.—That though the prison was barred and fastened with strong iron locks, yet he was seen to walk through the streets with a numerous train.—That his shackles did not fall off, but were turned to gold, with which he gratified his followers.

In 1682 appeared Rabbi Mordecai, who was admitted by the Jews in Germany, to be the Messiah.

As late as 1703, another impostor, Daniel Israel, deluded the Jews of Smyrna, and was acknowledged by the Rabbins.

Even a careless reader can hardly help being struck with the characteristic perverseness of this unhappy nation, who had voluntarily become answerable for the precious blood of the true Messiah, the Son of God. "Then answered *all the people*, and said, His blood be upon us and on our children." Yet with what persevering obstinacy do they take up with every impostor, who offers himself, without any rational evidence to convince the least inquiring mind. Yet still reject the Lord of Glory, who has proved himself to be their Messiah, the sent of God, by miracles—by prophesy, and by doing the works that no other man ever did.

While correcting this work for the press, the writer met with the following account of Buonaparte, in an extract from a proclamation of the archduke Charles, of Austria, published in the Quarterly Review for 1809, p. 440.

"Yet so it was, that, at one period, this extraordinary man was exalted, in the imagination of his cotemporaries, so far beyond the bounds of reason, that the madness at last spread to himself, and he began to talk and act as if he really was not of the ordinary species of human beings. He suddenly taught his courtiers to keep at an

awful distance from him. He had incense burnt in the apartments, which he was expected to visit. He told the senate, on receiving their address, on his assuming the consulship for life, that he was called by the Almighty to restore the reign of *order*, *justice*, *and peace*, upon earth. In the beginning of the war between England and France, he allowed the clergy of the latter to entitle him the *new Cyrus*, and the *Christ of Providence*.—He got the Jews together, and set them haranguing about him till they hailed him the *chosen of the Lord—His cherished anointed—The minister of eternal justice—The living image of the Deity*. He admitted the hair-brained students of *Leipsic* to address him in the language *almost of deification*. On his return to Paris, after the peace of Tilsit, he disclosed the impious object that was lurking in his mind, by ordering a temple of victory opposite the legislative mansion, and his palace, to be placed between them. To humor the same feeling, on his return from Bayonne, (in 1808) the people of the South of France were ordered to strew branches of palm trees before him; and, instead of his being received by the municipal bodies, the archbishop of Thoulouse was directed to issue his mandamus to the clergy, prescribing the peculiar ceremonies they were to use on his entering their parishes. In his Catechism, which he published, he tells his people, and orders them to believe, that *he is the image of God upon earth*, and that to honour and serve him, is to honour and serve God himself."

Here we shall leave this part of our work, though in an unfinished state, and wait the event, which appears to be awful and alarming, under every view of the subject, to the nations of Europe, and proceed to the consideration of the seventh head.

THE

PRESENT AGE OF THE WORLD,

AS TO ITS DURATION, WITH THE GENERAL IDEAS OF THE ANCIENTS, BOTH JEWS AND GENTILES, AS TO THE TRADITIONS RECEIVED FROM THE PATRIARCHS AND PHILOSOPHERS, RELATIVE TO ITS EXISTENCE UNDER THE PRESENT PERIOD, AFTER WHICH IT IS TO UNDERGO A FAVOURABLE REVOLUTION.

THERE are difficulties in the chronology of the world, that have long puzzled the ablest proficients in that branch of science; and perhaps will ever puzzle them till the great period arrives, which shall solve all difficulties, and ascertain, with precision, the great eras of Revelation. *Cum Elias venerit, solvet nodos.*

The present difficulties, in some measure, arise from the difference in the copies of the Pentateuch with each other, as well as with the New Testament. The Hebrew numerals were very easily mistaken by copyists, and may have caused some small mistakes, in the account of the ages of men and countries. The letter *koph*, in Hebrew, stands for 100, and the letter *mem* for 40, yet the last differs from the first, but by a slight stroke of the pen. In the 11th chapter of Genesis 32d verse, it is said that the days of Terah were 205 years, and Terah died in Haran or Charran; yet St. Stephen in recounting the genealogy of the Jews from the patriarch Abraham, in 7th Acts, 4th verse, says, "that when his father was dead, Abraham removed into the land of Canaan," and in Genesis 12th ch. 4th v. he is then said to be but 75 years old, and in

11th ch. and 26th v. that Terah begat Abraham at the 70th year of his age, so that according to this statement, at his death, Terah could have been but 145 years old. So St. Luke in his 3d ch. 36th v. introduces the birth of Canaan, immediately after that of Arphaxad;—so does the copy of the Septuagint, in four different places, but in the 10th ch. Genesis 22d v. Canaan is altogether left out.

Now these difficulties have been in some measure obviated in these latter times, by the zeal and indefatigable industry of the late excellent archbishop Usher, who about the year 1630, sent into Judea and purchased at a considerable expense, a copy of the Pentateuch, found in the possession of a remnant of the Samaritans, and which is supposed to have been given to them by the captived ten tribes of Israel, when they taught the Samaritans the worship of the God of Israel.*

It bears marks of very great antiquity, but differs with our Hebrew copies, in the account of the generations before the birth of Abraham. Before the flood it comes short of us, but, after the flood, it goes beyond us, but then it agrees with the account that Terah was but 145 years old when he died, and plainly shews a mistake in our copy. It also confirms St. Luke's account of the posterity of Shem, by declaring that Canaan was the son of Arphaxad, and the father of Selah, thus confirming both St. Luke and the Septuagint.

If the addition be made to our reckoning, it increases the age of the world. Thus difficulties do really exist, and we cannot be certain that our reckoning is perfectly right; and it may be, that the great disposer of all things had wise reasons for suffering it to remain in doubt, per-

* 2 Kings, 17th ch. 27th v.

haps among others, to prevent the curiosity of the enemies of revelation, from ascertaining precisely the times foretold in his word, before they come to pass.

However, if the Samaritan should prove the true account, and we make but reasonable allowances to reconcile apparent difficulties, the age of the world, at the birth of Christ, will be somewhat older than is generally allowed; and if we should reckon lunar years after the manner of the ancients, instead of solar years, it will add to the age of the world.

The following comes sufficiently near the different calculations, for our purpose:

		Years.
The Samaritan copy, to the flood, gives		1307
. . . . to Abraham,		1039
		2346
The Hebrew copy makes the number of years, from the creation to the flood, to be	1656	
. . . . to Abraham,	448	
If you allow Canaan's generation you must add	60	
		2164
The world is older than the Hebrew copy		182

So that the world is, at least, 182 years older by the Samaritan, than the Hebrew copies, and in 1800 is 5986 years old: allowing it to be 4004 at the birth of Christ. There is besides, according to archbishop Usher, still a difficulty of ten years, that cannot be accounted for.

I do not mean to answer for these calculations, but state them on the credit of others, to show the probability that the world is something older than our common

reckoning; and that the sixth millenary may not be so far from its termination, as is generally imagined; and if so, by counting back 1260 years, it will show that our conjectures on the rise of the man of sin, are not without some good foundation. These are conclusions, from the prophetic declarations of the word of God, thrown out for the consideration of the more intelligent and accurate chronologer; but on which I would not lay great stress.*

* Before this work went to the press, a most excellent treatise on Prophesy, by the Rev. Mr. Faber, came to hand. The great superiority of this work, over any we have yet read, and the strong reasons assigned by him for a different commencement of the 1260 years, render the persisting in a contrary opinion (though with great hesitation) rather unjustifiable, without producing the reasons for it—1st. The time that the Church retained her purity free from spiritual idolatry, compared with the proportions of the temple which was to be measured by the angel, and compared with the 1260 years.—2d. The completion of the ten kingdoms into which the Roman empire was to be divided, in order to constitute the beast with seven heads and ten horns, which was about the year 500. "And the ten horns which thou sawest are ten kings, who have received no kingdom as yet; but receive power as kings, one hour with the beast. These have one mind, and shall give their power and strength to the beast."—"And the ten horns which thou sawest upon the beast, these shall hate (or rather forsake) the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire. For God hath put it in their hearts to fulfil his will, and to agree and give their kingdoms unto the beast, *until the words of God shall be fulfilled.*"† So that the time when the ten kingdoms shall fall off from supporting the beast is about the end of the 1260 years.—3d. By the words of St. John, it appears that the beast of forty-two month's existence was to arise on the mortal wound being given to the imperial soverignty of Rome: This was done by the defeat of Augustulus and the em-

† Revelations, 17th ch. 12, 13, 16, and 17th verses.

BUT IT IS TIME TO INQUIRE INTO THE IDEAS OF THE ANCIENTS, BOTH JEWS AND GENTILES, AS TO TRADITIONS ON THIS SUBJECT.

THE terms *the great day of the Lord—the great day of judgment—the judgment of the great day*, or *the day of the great judgment*, are all Jewish terms, and were very familiar to, and well understood by the inhabitants of Judea, before the coming of Christ. They were originally

pire passing to the Goths, being the time of the end of the Roman empire or government, or of him who letteth (or hindreth) being taken out of the way, and must be the beginning or rise of the Man of Sin, which is the beginning of the 1260 years—This is pointed out by St. Paul, as a certain mark of the coming of the Man of Sin—He solicits earnestly that the Thessalonians should not be troubled on this account, for he assures them, that it could not happen until a falling away of the Church should first come, for it was then only that the Man of Sin should be revealed, the son of perdition. He was not to be merely a temporal power, for he was to be one, " who should oppose and exalt himself above all that is called God, or that is worshipped, so that he, as God, *should sit in the temple of God*, showing himself, that he is God." And referring to more particular instructions, that he had before given them, in private, on this subject, he adds, " And now ye know what withholdeth, that he might be revealed in his time, for the mystery of iniquity doth already work, only he who now letteth (or hindereth the appearance of the Man of Sin) who was the emperor of Rome and Pontifex Maximus of that heathen Church, will (continue to) let, or hinder, until he (that is, the one who letteth or hindereth, the emperor of Rome) be taken out of the way. And *then*, (when he is taken out of the way) that wicked one shall be revealed, whom the Lord shall (at last) consume with the spirit

taken from the 7th ch. of Daniel, where an account is given of the judgment of the fourth beast, when he was to be destroyed. The description of the process is taken from a session of the Sanhedrim or Consistory of the Jewish rulers, wherein the Pater Judicii and his assessores sat in a semi circular form on his right hand and on his left.

of his mouth, and shall destroy with the brightness of his coming."*

4th. The time in which the Pope's ecclesiastical power over the Church of Christ was completed. About the year 500, Pope Anastasius excommunicated the emperor, as an adherent of Acasius. In his apology to the emperor he says, "that the successor of St. Peter is, at least, as great as an emperor. He compares the Episcopal, with the Imperial dignity, and concludes a bishop to be as much above an emperor as the heavenly things, which the bishop administers and dispenses, are above the trash of the earth, which alone the greatest among the emperors have a power to dispose of. He pretends, by the *higher powers*, is *meant the Spiritual powers*, and to them chiefly every soul ought to be subject."† The year previous to this, (the year 500,) was the first time that the Pope claimed and insisted on an absolute independence of both Church and State. He was to be judged by none but God.‡—5th. The prediction of Daniel, 8th ch. 7th and 14th v. of the 2300 years, beginning about 540 years before Christ, which ends in 1760.

There were many antichrists, for whatever opposed the coming or reign of Christ, is antichrist, but the *antichrist*, by way of emphasis, was that government foretold as arising from the bottomless pit, or abyss, about the finishing of the testimony of the witnesses.

Again, it is not the temporal power of the Pope, or his becoming universal bishop, that shows the commencement of the 1260 years; but the defection, or falling away of the Church of Christ to image worship, which is the worst kind of idolatry, and, with the worship of angels and saints, is called spiritual whoredom and idolatry.

* 2d Thess. 2d ch. 3—12 v.

† 2d Bowen's Hist. of the Popes. p. 268. ‡ Ibid. p. 262.

"I beheld, says Daniel, till the thrones (or seats) were pitched (to wit, for the senators or assessores to sit upon) and the ancient of days (Pater consistorii) did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousands of thousands ministered unto him; and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."

Most of the expressions in the New Testament relative to the day of judgment are also taken from the same source, hence they were well understood by the Jews and their proselytes to whom they were addressed by our Saviour and his apostles—But it must not be forgotten, that it was also pretty well known by the most intelligent Jews, that by the word *day*, applied to the last judgment, was generally meant one thousand years, as St. Peter himself explains it, when writing to the Gentiles on the subject of the day of judgment, "But beloved be not ignorant of this one thing, that one day with the Lord is as a thousand years; and a thousand years is as one day."* As if he had said, as I have mentioned the day of judgment, I would forewarn you that I do not mean a common day, but a thousand years, which it means in the language of the Holy Spirit.

Hence it will follow, that whenever the Scriptures speak of the kingdom of Christ, or of God, or of Heaven, or the time of refreshing and restitution of all things, to take place at the second coming of the Saviour in glory, or at the destruction of antichrist; it is the same

* 2d Epist. Peter, 3d ch. 8th v.

that Daniel speaks of, which he had seen at the destruction of the fourth beast, and so must be the kingdom of the thousand years, which in the Revelation to St. John is included between the beginning and end of the great judgment. This is also spoken of in Luke, 17th ch. 20th v. to the end—19th ch. 11th, 15th—21st ch. 31st v.—2 Timothy, 4th ch. 1st v.—Mr. Mede is express on this subject.*

The expression of *the son of man's coming in the clouds of Heaven*, is also taken from the same prophesy of Daniel, being no where else to be found in the Old Testament, and refers to the commencement of the same kingdom of a thousand years.

The formal words of the Jewish doctors, when speaking of the day of judgment, were "*una dies Dei sancti benedicti sunt mille anni*," one day of the holy and blessed God, is one thousand years, which seems to be the very phrase quoted by St. Peter, for they are not the words of the 90th Psalm.

The ancient Jews, while yet the Church of God, although they firmly believed in a resurrection of the body, yet they knew nothing of such an order in it, as the first and second resurrection, but only in general of a great judgment; yet they constantly looked for such a resurrection, as would enable all those concerned in it to reign upon earth.†

This appears, from the language of the Apochryphical book of wisdom, where it is expressly said, speaking of the souls of the righteous who are dead, "that in the time of their visitation they shall shine—*they shall judge the nations, and have dominion over the people*, and their Lord shall reign for ever.

* Medes Com. Apoc. p. 531. † Vid. Rev. 5th ch. 10th v.

So in the Jewish liturgy in the morning prayer, "speedily revive the fathers *with all the dead*, and be unto Israel as a dew to refresh them, *and to restore them to life*, to sanctify the holy one of Jacob, and the God of Israel."

Again in the standing prayer for the daily service; "Thou, O Lord, art for ever powerful. Thou restorest life to the dead and art mighty to save. Causing the dew to descend. Sustaining by thy benevolence the living, and by thine abundant mercies *animating the dead*. Supporting those who fall. Healing the sick. Setting at liberty those who are in bonds, and performing his faithful word unto *those who sleep in the dust*.—Who is like unto thee most merciful father, who remembereth his creatures in mercy unto life, and *art faithful to quicken the dead*. Blessed art thou, *O Lord, the restorer!* And thou O Lord our God, even thou shalt speedily reign over all thy works *on Mount Zion*, the residence of thy glory, and *in Jerusalem, the city of thy sanctuary*.—Vouchsafe me this day the reward of the righteousness of my ancestors. Grant me the same lot and portion with them in glory. And may glad tidings be proclaimed unto my people, saying, I will redeem them from *the power of the grave*, because that Abraham obeyed my voice. We will therefore wait upon thee, O Lord our God, speedily, to behold the glory of thy power, to remove all impurities from the earth, and that idols may be entirely destroyed.—To well order the world in the kingdom of the Almighty, and that all the human race may invoke thy name; to reclaim unto thee all the wicked ones of the earth.—That unto thee only, every knee shall bend, and by thy name shall every tongue swear."

This same opinion may be found in the Chaldee pa-

raphrase and Talmud, as of ancient tradition, and seems to be the opinion of the Jews at this day, who, as they look not for the kingdom of their Messiah until *dies judicii magni*, or the great day of judgment, so they expect that their fore-fathers will then rise again and inherit the land of Canaan and their city Jerusalem, according to the promise made by God to Abraham, and that under Messiah their king.

Carpentarius says, "that the seventh millenary is called by the whole school of the Cabalists, the great day of judgment,* because they then suppose that God will judge the souls of all men."

If we examine their Gemara, or gloss of their Talmud, in Cod. Sanhed. Cap. Kol Israel, commenting on the words of Isaiah, "the lofty looks of man shall be humbled, and the haughtiness of man shall be brought down, and the Lord alone shall be exalted in that day."† Rabbi Ketina says "the world doth continue six thousand years, and in one it shall be destroyed,‡ of which it is said, and the Lord alone shall be exalted in that day."

Tradition agreeth with Rabi Ketina, even as every seventh year of sevens of years, is a year of release, so of the seven thousand years of the world, the seventh thousand years, shall be the thousand years of release, as it is said, "and the Lord alone shall be exalted in that day."

Likewise in the 92d Psalm (the title) it is said to be a psalm for the sabbath day, that is, the day that is nothing else but rest. Again, in the 90th Psalm, it is said, for

* Com. in Alcinoum Plat. p. 322.

† 2d ch. Isaiah, 11th and 17th v.

‡ They mean a destruction or wasting by fire, whereby the earth shall be renewed, and become a new Heaven and a new earth, &c.

a thousand years in thy sight are but as yesterday. The Jews understand these psalms as referring to the great day of judgment, and that the sabbath mentioned in the title of the 92d means the great sabbath of a thousand years.

The Jews have also another tradition, called the tradition of the house of Elias, found in Gemara abodah Zarah, ch. 1st. He was a Jewish doctor and lived under the second temple, about the first times of the Grecian monarchy, long before the Christian era. He says, the just whom God shall raise up (it must be at the first resurrection) shall not be turned again to dust. Now if you ask, how it shall be with the just in those thousand years, wherein the holy blessed God shall renew his world, whereof it is said (Isaiah, 2d ch. 11th v.) and the Lord alone shall be exalted in that day, you must know that the holy blessed God, will give them the wings, as it were, of eagles, to fly upon the face of the waters, whence it is said, (Psalm, 46th 2d v.) therefore we shall not fear when the earth shall be changed.—Again this same Elias saith, "the world doth continue six thousand years, two thousand before the law—two thousand under the law—and two thousand years the days of the Messiah."

Rabbi Schelomi says, "that they understand by the above passage in Isaiah, *the day of judgment and the kingdom of the Messiah.* And by those other words (Isaiah, 2d. ch. 19th v.) when he shall arise to shake the earth terribly, he understands the same time or period."

Rabbi D. Kimchi makes the same comment—"In that day, that is the days of Messiah, when the Lord shall execute his judgments on the wicked." And that by the words, "*and the Lord alone shall be exalted in that day,*" "means that the Lord shall be king over all the earth."

Rabbi Abr. Sebah, commenting on Genesis, 1st ch. says, "at the end of six thousand years of the world, Rome shall be destroyed and the Jews restored."

These traditions and comments are confirmed by observations made in midrasch tchillim, upon the words of the 90th Psalm, 15th v. "make us glad according to the days wherein thou hast afflicted us." That is, saith he, by the Babylonians, the Grecians, and the Romans, and that in the days of the Messiah. And how many are the days of the Messiah? Rabbi Jehosuas saith, they are two thousand years, as it is said, according to the *days* wherein thou hast humbled us, that is, according to two days—for one day of the holy and blessed God is a thousand years, according to that, *because one thousand years in thy sight are but as yesterday.*

The Rabbins also hold, "that according to the world to come, the day of the Messiah shall be one; for God, who is holy and blessed in the future (age,) shall make one day to himself, of which day we read in Zach. 14th ch. 7th v. "*and there shall be one day which shall be known to the Lord; not day nor night; and it shall come to pass that at evening time it shall be light.* This *day is the world to come and the resurrection of the dead.*— Such was the opinion of R. Asche, the brother of R. Abba. God, who is holy and blessed, shall not renew his world, but at the seventh millenary.

Rabbi Eliezer, the great, who lived immediately after the second temple, ch. 34th. saith, "As I live, saith the Lord, I will raise you up in the time (or age or period) to come, in the resurrection of the dead, and I will gather you with all Israel."

So the paraphrast Jonathan, who lived before Christ, upon the 14th ch. Hosea, 8th v. "They shall be gather-

ed together out of the midst of their captivity; they shall dwell under the protection of their Christ, and the dead shall live, and good shall grow in the land; and there shall be a memorial of their goodness fructifying and never failing, as the remembrance of the sound of the trumpets over the old wine, which was wont to be offered in the sanctuary."

The certain expectation of the glorious kingdom of Christ among the Jews, is no where more manifest than in the questions asked by the followers of Jesus, on certain occasions, while he was in the flesh on earth. The wife of Zebedee, who had faithfully attended on the despised Jesus, during the greatest part of his ministry, engaged for the future glory and happiness of her children, earnestly supplicates the Saviour, that her two sons, James and John, might sit, one on his right hand and the other on his left, in his coming kingdom. The disciples, also, valuing their services and conduct, in forsaking all and following him, are anxious to know what reward they are to expect, in the victorious kingdom which they expected was immediately to be set up by their Lord—The Saviour, while he represses their vanity and impatience, confirms their expectation of such a kingdom, and leads them to the contemplation of their future blessedness.—And Jesus said, "verily ye who have followed me, in the regeneration, (or restitution of all things by my kingdom being set up on earth, at my second coming) when the Son of Man shall sit upon the throne of his glory, then ye shall sit upon twelve thrones, judging the twelve tribes of Israel." And the disciples, when going to Emmaus, were, unknowingly, conversing with the Saviour, said, "But we trusted that it had been Him who should have redeemed Israel."

It was in this expectation that on the last journey of Jesus to Jerusalem, that the multitude were so ready "to spread their garments in the way—and to cry, Hosanna to the son of David! Blessed is he who cometh in the name of the Lord! Hosanna in the highest!" And who, on finding their hopes disappointed, by his capture and condemnation, were as ready to cry crucify him! crucify him!

In one of Peter's sermons, at his first setting out, we find him declaring this glorious kingdom "as the times of refreshing *from the presence* of the Lord; and the times of *restitution of all things*, which God had foretold by the mouth of *all his holy prophets*, since the world began"—so that this kingdom was not a novel thing, but appears to have been the subject of the prophecies of the Old Testament, from Genesis to Malachi, as we have already partially shewn."

All these opinions of the ancient Jews, are justified by the language of the Apocriphical Esdras, in his 2d book 2d. ch 16th and 31st v. "And those who are dead will I raise up again from their places, and bring them out of their graves, for I have known thy name, O Israel—Remember thy children who sleep, for I shall bring them out of the sides of the earth, and shew mercy unto them, for I am merciful, saith the Lord Almighty." And again, in 1st ch. 38—40 v. "And now brother, behold what glory; and see the people who come from the east: unto whom I will give for leaders, Abraham, Isaac, and Jacob, Hosea, Amos, and Micah, Joel, Obadiah, and Jonah, Nahum, and Habbakuk, Zephaniah, Haggai, Zachariah and Malachi, who is called also the angel of the Lord." So in 3d ch. Widom, 7th and 8th v. "And in the time of their visitation they shall shine.—They

shall judge the nations, and have dominion over the people, and their Lord shall remain for ever."

Thus in Tobit, 13th ch. 17th and 18th v. "And the streets of Jerusalem shall be paved with beryl and carbuncle and stones of Ophir. And all her streets shall say Hallelujah! and they shall praise him saying, blessed be God who hath extolled it for ever!" 14th ch. 5th and 6th v. "And God again will have mercy on them, and bring them again into the land, where they shall build a temple, but not like to the first, *until the time of that age be fulfilled;* and afterwards they shall return from all places of their captivity, and build up Jerusalem gloriously, and the house of God shall be built in it for ever with a glorious building, as the prophets have spoken thereof: And all nations shall turn and fear the Lord God truly, and shall bury their idols."

Trypho, the Jew, in his dispute with Justin Martyr, says, "but tell me the truth, do you confess the restoration of Jerusalem, and the gathering together of your people, and that they shall triumph together with Christ and the patriarchs and the prophets, and those who are of our lineage, and those, who before your Christ came, were proselytes? Or do you grant these things, that you may seem to get the better of us in dispute?" To which Justin answers, "I am not brought to such a pinch that my words and thoughts should differ;—but I, and all entirely orthodox Christians, do both know the future resurrection of the body, and the thousand years in that Jerusalem that shall be re-edified, adorned, and enlarged, as the prophets Isaiah, Ezekiel, and others do declare. For thus Isaiah, of the time of those thousand years, "for there shall be a new Heaven and a new earth, and the former shall not be remembered, neither shall they come

into their minds; but they shall find joy and rejoicing in those which I create: for behold! I make Jerusalem to triumph, and my people to rejoice. And I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall no more be heard in her, nor the voice of crying."* But when he says, "for the days of my people shall be as the days of the tree of life," we understand that the thousand years are implicitly pointed at.—For as it was said to Adam, "in that day that thou eatest of the tree, in that same day thou shalt die," we know he did not accomplish one thousand years. We know also that saying, "that a day with the Lord, is as a thousand years," is to our purpose—Moreover, a certain man with us, whose name is John, being one of the twelve apostles of Christ, in that Revelation which was showed to him, prophesied that our faithful members of Christ should accomplish those thousand years at Jerusalem: and then the general, and in a word, the everlasting resurrection, and last judgment of all, jointly together, even that whereof our Lord spake, wherein they shall neither marry nor be given in marriage, but shall be equal with the angels, even sons of the resurrection of God."

After a discourse on the great day of judgment, which he calleth *the great day of Christ*, when the Jews shall lament for him whom they crucified, and Christ himself shall be inaugurated after the order of Melchezideck, when he says the judgment of the quick and the dead shall take place, Justin addeth "at whose second coming, think not that Isaiah, or other prophets, warned us to offer up sacrifices of blood or drink offerings, but true and spiritual sacrifices of praise and thanksgiving!"†

* Vide Isaiah 65th ch. 17th v. to the end.

† The doctrine of the reign of the saints on earth, after the

As the original descendants of Noah, must have been instructed by him in all the revelations he had himself received from God, as well as in all the traditions of revelation he had received from his ancestors, the first settlers of all countries inhabited by such descendants, most likely were also instructed in those essential truths. The apostle Jude, speaking of "certain men who had crept into the Church unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our Lord into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ," informs us in his 14th and 15th verses, "that Enoch *also*, the seventh from Adam, prophesied (or taught) *of these*, saying, behold the Lord cometh with ten thousand of his Saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." We may safely conclude from hence, that Enoch understood the nature of Christ's kingdom, which was to come in the end of the world, otherwise he could not have foreseen the conduct of wicked men, and the awful consequences of that conduct. This he could only have received by revelation.

destruction of antichrist, so clearly and literally, without allegory, set forth in the 20th ch. of the Revelations, was the opinion of the whole orthodox Christian Church, in the age immediately following the death of John, when yet Polycarp and many of John's disciples were living, as Justin Martyr expressly affirmeth, is a testimony absolute without all comparison, to persuade such as rely on authority and antiquity; and it is admirable that an opinion once so generally received should ever have been cried down.*

* Mede's Works, folio ed. p. 771.

Thus much for the opinion of the Jews. The Heathen also were partakers in this traditionary revelation, for it was almost impossible, if they had not received it by means of their ancestors, that men, who were thirsting after knowledge, and travelling to distant countries to obtain it, as many of their philosophers and great men were, could remain long ignorant of such important doctrines, treasured up by the best and most celebrated men of those eastern countries. Hence we shall find, in most of the works of antiquity, broad hints of the luminous truths of divine revelation.

Origen, in his tract against Celsus, lib. 4th. says, "The Stoics say, that after a certain period of time, the universe shall be burned, and after that, *shall be a renovation*, in which all things shall continue unchangeable."—And afterwards, "they (the Heathen) have not the name of the resurrection, but they have the thing."

Plato describes this state, of which we are speaking, in the clearest terms. "In the end, says he, lest the world should be plunged in an eternal abyss of confusion, God, the author of the primitive order, *will appear again, and re-assume the reins of empire.* Then he will change, amend, embellish, and restore the whole frame of nature, and put an end to decay of age, diseases, and death."*

Virgil says, "the happy reign of Saturn is going to be renewed—A child of a very superior order is very soon to descend from Heaven upon earth. At his birth the iron age will cease, and the golden age will be *re-established.* Crimes will be banished, and the world delivered from all its fears. The earth will become fruitful *as at first*, and produce every thing, every where."

* Plato polit. p. 539, and Phœd. p. 1223.

Seneca the tragedian, says something like this, " Haste and come, last and great day, when the Heavens shall fall into confusion, and their ruins crush the impious set of men, in order to bring forth a better race ; such as they were heretofore, when Saturn reigned over the beginning of the world."

If we look to the eastern continent, whose tradition, if any, must be from very remote antiquity, we shall find that the Chinese ancient books speak of the renovation of the earth by the *Saint*, or the second person in the trinity, in such language as this, " The kingdom of the middle, is a kingdom where the holy Son of Heaven is to reign. He allows no wicked men to enter there, but he banishes them into the dark abodes of beasts and monsters.—The subjects of that kingdom are called *Tienmin*, or Heavenly people. *Liengmin*, upright people. *Tseemin*, people of the Son, because they are governed by the holy Son of Heaven, who perfects them from within, and from without, and nourishes them by his supreme virtue, and celestial doctrine, so that they cry out with joy, *the Son of Heaven is truly the Father of his people, and Lord of the universe.*"*

Plutarch, in mentioning the principles of the Persian Magi, says, " There will, in fine, come a time, appointed by fate, when *Arimanius*, (the evil principle, or Satan) will be banished from the earth, which will change its form, become plain and even. Then men shall be happy ; their abodes become transparent ; and they shall all have one and the same life, language, and government."†

From these few testimonies, selected from many others, it is very clear that mankind from the time of

* 2d. Phil. Prim. p. 278. † Plut. de Isid. & Osorid. p. 370.

Noah, both Jew and Gentile, Philosopher and Poet, had, from the tradition of an original revelation, a belief in some new period, or era, and that the present degenerate state of things would come to an end. At a time, when iniquity, in an emphatical manner, would universally prevail;—the fear of God be despised;—his worship wholly contemned;—religion altogether neglected; and the dissolution of order and good government take place, by which great fear should fall on all men, making them weary of all their idle plans of government and happiness, and leading them to look and long for some more perfect state of things—That after great disorder, confusion, and destruction of mankind, a new period should commence, in which the earth should be renewed, and a glorious era begin, when the world, under a divine and universal government, should be renewed and established for ever.

Consonant to all this, and as the substance of which, this has been but the shadow, is the whole system of divine revelation, as contained in the Scriptures of the Old and New Testaments, as has already been shown.—Christ himself has confirmed it by many express and positive promises and declarations; and his apostles and their successors, under the immediate influences of the divine Spirit, have enforced and explained it—If any one truth, more than another, is insisted upon in the word of God, it is the second personal advent of the risen Saviour, in his glorified human nature, to this our guilty world, accompanied by his saints and angels, to the glory of God the Father.

Polycrates, who flourished in the second century, and was an aged bishop of Asia, in his epistle written to Victor, bishop of Rome, concerning Easter, says, "For in

Asia the great lights are dead (meaning the apostles and first successors after them) who shall be raised again in the day of the Lord's advent, when he shall come with glory from Heaven, and raise up all his saints."*

"We find then, upon the whole," says Edward King, "a positive declaration that the second coming of our Lord, and its consequent effects, shall not be as some have imagined, merely a gradual progressive improvement of human nature, and a regular slow melioration of the state of things on earth produced by that means; but we may learn, that it shall be almost instantaneous, and that, even in the midst of the prevalence of a very great corruption of human nature. And we are still further informed therein, that the great signs of the near approach of our Lord's coming shall be, first, the starting up of false Messiahs and false Christs; or of persons, each one pretending to be the great appointed ruler, concerning whom these prophecies have been delivered. And the appearance of false prophets, or of persons teaching most fallacious doctrines, and pretending to be forerunners of the second approach of the Messiah; and to have authority to interpret, in their own metaphorical manner, what is in Holy Scripture declared, most literally and precisely, concerning his second advent. And that, in the next place, another sign shall be, great trouble and confusion upon earth, in consequence of disobedience to, and contempt of lawful authority, and of the powers of government—And lastly, that notwithstanding all this, in the end, men can never be deceived with regard to what they are to give credit to, relating to this great advent; because in fact, they shall suddenly behold with their

* Euseb. Eccl. Hist. p. 86.

eyes, the appearance, in the Heavens above, of the glorious approach from on high, of our Lord himself with all his heavenly hosts, which, as they draw near to the earth, will, in consequence of its rotation round its axis, be visible to every region on the whole globe.—And finally, we have positive assurance that all this shall really come to pass, whilst the earth continues still in its present state; and whilst the generation of man is dwelling just as it does at present, upon its surface."

This doctrine is greatly confirmed by St. John, when he positively asserts, that at the end of 1000 years from this period, Satan shall be loosed from his prison, again to deceive the nations. Surely, then, this must take place during the present state of things on earth.*

* Some years after writing the foregoing, I accidentally met with the following, from Mr. Warner, on the common prayers of the Church of England. Under the article (*Holy Catholic Church in the apostle's creed* at *evening prayer*) he has introduced the following extract from Mr. Carrington, on this subject. " Considering the general state of the Christian Church, from the first hour of its foundation, almost to the present, there doth not appear to have been an interval, when the two affections of *Holy* and *Catholic*, have been fairly compatible; and all attempts to reconcile those jarring qualities of *sanctity* and *universality*, have only occasioned a constrained and unwarrantable interpretation of the terms. It is too evident that the Church in general (much less the *holy Church*) hath, as yet, been far from being *universal*.—From hence expositors have been obliged to recur to partial and figurative constructions; to distant and even sometimes to forced interpretations; in order to support their unnatural solutions with arguments the most specious, many of which tend, at best, to prove how the Church may, with some show of probability, rather than how it necessarily must be termed at once both *holy* and *catholic*. But as in Scripture we ought not to recede from the *letter*, without apparent necessity, so why may not the same rule obtain here? Why should we quit the full and genuine sense of a word, for one partial and emblematical, when it may with safety

and consistency be adhered to? Suppose then we can find a state or time, when the whole of this article, in the plain and literal meaning of the words, shall be found to be strictly true; when this complicated affection shall belong to the Church of Christ by a just and unquestionable right; when both the *holy church* shall become *catholic*, and the *catholic church* shall become *holy*?—Ought we not rather to direct our attention to *that*, than to any other period wherein we meet with the least difficulty or obstruction. In a word, the great mistake seems to lie in referring that to either past or present, which belongs solely and entirely to futurity. For if there be any force in words; if there is any dependence to be had on the sacred writers, either under the old or new dispensation; we are certainly to expect, even on this side Heaven, a *state*, an *age*, a *period* in which the Church of Christ shall appear in a form, in all respects greatly transcending any it has hitherto enjoyed, when the holy *few* shall no longer be hid and obscured, amidst a sea of iniquity; no longer seem an undistinguished handful in the midst of a wicked and idolatrous world; no longer be contracted within so narrow a compass, as that even their existence shall seem precarious and uncertain, when, in short, the Church of Christ shall become *at once* so absolutely *catholic*, that *all shall know Him, from the least even to the greatest*; and so universally holy, *that every one who is left in Zion, and who remaineth in Jerusalem, shall be called* HOLY, *even every one who is written among the living*.—Here then we must seek *that Church*, which is at once the object of our wishes and of our faith; and that *communion of saints*, we long so ardently to be joined to—But it will be well worth our while to take a more comprehensive view of this glorious and remarkable period.

To trace the declaration of it, indeed, through all its stages, were to go very far back in the holy Scriptures, since it is certain that it was not absolutely unknown in the first ages—There are evident footsteps of this opinion here and there dispersed in the Chaldee paraphrase, and in the Talmud; and with some few particularities, it is held by the Jews at this day—And indeed, as the learned *Mede* observes, the second and universal resurrection, with the state of the saints after it, now so clearly revealed in Christianity, seems to have been less known to the ancient Church of the Jews than the *first resurrection*. There are many passages in the

royal Psalmist, which have an evident tendency this way; and some obscure allusions, some distant hints may be met with, even in the Books of Moses; but the prophets were principally employed in this great discovery, and it engrosses so large a share in their writings, as it were almost endless to transcribe. In short, we can scarcely turn our eye upon any part of them, but it is struck with something which leads us to the expectation of a state of glory and peace, of righteousness and salvation. In a word, a state truly and entirely corresponding to the venerable and expressive title of an *Holy Catholic Church.*

In what light these several passages of the prophets are to be considered—not to mention the *almost unanimous interpretation of the primitive fathers*—The *Holy Ghost* seems himself to have instructed us; *for we*, saith the apostle, *according to His promise, look for new Heavens and a new earth, wherein dwelleth righteousness.* From whence it is evident, that those prophesies received not their full completion, in the first promulgation of the Gospel, and calling in of the Gentiles; for both these circumstances were actually past, and the Gospel dispensation had taken place when the apostle wrote. Where then are we to trace this promise, but in the above recited remarkable passages? And what are we to conceive by *an earth inhabited by righteousness*, but a Church purged from its present gross and numerous abominations, universally clear, pious, *holy*. And in a word, composed of a pure and entire communion of faith?

That such a period as this, is yet due to the Church of Christ, seems too plain to be denied—But when or where to take place, is a matter of some dispute even among those, who are nevertheless agreed, with regard to the thing in general. But that it certainly will, at some time or other, is quite sufficient for our purpose; and when it does, the Church of Christ will be strictly and truly, in the full and genuine sense of the words, what it never hath been yet, both *holy and catholic.*—But let us proceed to consider what may give a further light, both into this, and the remaining part of the article.

St. John, as he was to close the succession of Prophets, seems appointed to repeat such of the ancient predictions as were yet to receive their completion; with such further illustration as the shorter distance of their approaching periods rendered necessary.

And this remarkable dispensation so far from being forgotten, is discussed by him with the greatest particularity and exactness. In a word, what glimmered in the writings of Moses and David; what we saw as through a glass darkly, in the prophets, this apostle seems to have shown us openly, without a parable and face to face.

After a short but clear description of such remarkable particulars as were successively to take place in order to usher in that glorious economy, "I saw," says he, "an angel come down from Heaven, having the key of the bottomless pit, and a great chain in his hand—And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, *till the thousand years should be fulfilled.* And I saw the souls of those who were beheaded for the testimony of *Jesus* and for the word of God, and who had not worshipped the beast—and they lived and reigned with Christ a thousand years. But the rest of the dead lived not till the thousand years were finished."—At the end of this millenium succeeds the second and general resurrection; and the happy interim is evidently *the new Heavens and the new earth* of Isaiah; the *latter days* of the prophets; *the times of restitution; the times of refreshing* of the Gospel; and *the golden age* of the Heathens. The attendant circumstances are too plainly parallel, the likeness and conformity too strong, for us not to see that they are one and the same thing—Behold here then the long promised kingdom of the son of David; behold his universal dominion in a truly catholic Church. Nor can we turn our eyes on the companions of that happy reign, the noble army of all those that had been beheaded for the testimony of Jesus, and for the word of God; and who had not worshipped the beast, neither had received his mark upon their foreheads, or in their hands, whom the Lamb shall therefore make *kings* and *priests*, and they shall reign on earth, without exclaiming, here is indeed a communion of saints—a blessed unmixed society of the just, enjoying universal harmony, and a free and uninterrupted intercourse with God their King and Saviour, the holy angels, and each other.—I think it, by no means, either impossible or improbable, that an opinion which had so long and so universally prevailed in the Church; which had borne so large a

share in the hopes, belief, words, and writings of so many of its members ; and been patronized by apostles, apostolic men, confessors, and martyrs, should find a place in some of their confessions of faith—rather very improbable it is, that a point by them esteemed of so much importance should be wholly neglected—not impossible that such an one may be this very confession before us ; or at least, that this remarkable and mysterious article (which I think, according to the usual interpretation of it, hardly carries weight enough to be made a distinct article of faith) may have been transferred from such into this creed, at a time when its genuine intention was not, perhaps, thoroughly understood.—Thus far, however, I must think certain, that by the help of this hypothesis, we have a much less intricate and constrained solution of this article, than any of those which are usually given us. In which opinion I have the satisfaction to find myself snpported by the ready concurrence of some persons of distinguished characters for learning and judgment, as well as zealous attachment to the genuine doctrines of sound and orthodox Christianity.

CONCLUSION;

OR, SHORT SUMMARY OF THE WHOLE.

HAVING thus, in some measure, executed my purpose, it is high time to finish this inquiry, by drawing the proper conclusion from the whole.

If, throughout this investigation, it has appeared, that, from the beginning of the world, a divine revelation has been made to man, and that revelation has clearly opened up the inscrutable purposes of Almighty God, to reconcile this guilty world to himself, by the death and sufferings of his only begotten Son. That, to this end, he has ordained different dispensations, at different periods, and in different states of the world, wherein mankind, being exercised under different states of discipline and teachings, shall be instructed more and more in the divine will, and his own people be tried, purified, and made white by the blood of the Lamb. That certain fixed ages, periods, or eras, have also been established and foretold by the same divine revelation, in which this scene of mercy, to the children of men, should be progressively effected, promulged, and made perfect in their glory. That at the end of the present age, or period, whenever it shall happen, a more glorious state of things, during another period or age, is to take place, commencing with the second advent of our Lord and Master, together with all his Saints and Holy Angels, to the glory of God the Father: the leading principles of which have been made known to us by the mercy of God, lest

being taken unawares, as by a thief in the night, we might be unprepared for so awful and glorious an event.*

* Edward King observes on this great subject, "We may now naturally be led to consider, what is discovered to us in the Holy Scriptures, concerning the *second coming of our Lord.* An event of the highest and most tremendous importance; and in which we are all most deeply interested. And this inquiry the rather demands our attention; because what has been revealed concerning it, seems to have been hitherto very much misunderstood: and an inconceivable prejudice, on the one hand, of applying the whole prophesy merely to the destruction of Jerusalem; (to which it can only relate in part) and as strong a prejudice, on the other hand, of always conceiving the second coming of our Lord, and the end of the world, with the final destruction of the earth, as being all one and the same event; have utterly prevented what should rather seem to be a right and fair apprehension of the truth. —The error however has not been without extensive consequences and some ill effects. For hence, even the common apprehension, concerning the great day of judgment itself, has, it should seem, become greatly perplexed, and in a degree erroneous; losing much of the influence it should have on the human mind, inasmuch as it has too generally been understood to be a consideration merely of great terror; and a scene merely of rapid condemnation on the one hand, and of instantaneous hurrying and carrying away of those who shall be delivered into bliss, in some remote unknown regions, on the other—Whereas, in truth, although every soul has reason to fear, and to be humbled before God, yet this appointed judgment ought to be considered as a matter even of great comfort, to the serious and sincere, as being the opening of a scene of most wise, deliberate arrangement; and a final perfecting and rectification of all things according to the original promise of God—For the true Scriptural idea concerning this tremendous day (when all that is revealed is duly weighed) must appear to the careful investigator of Holy Writ, to be that of a very long period of time, subsequent to the coming of our Lord, during which all things shall be restored; and every soul of every kind, shall be placed in its proper lot and station according to

Again, it has appeared, that there are certain duties commanded by God to his people, at the approach of this new era, essential to their safety, their welfare, and their happiness, and that, therefore, they have been assured and premonished, that the rise of a government, uncommon in all its parts, and designated by a beast rising out of the abyss, or bottomless pit,—the slaying and resurrection of the witnesses,—the destruction of the Roman government,—the man of sin,—antichrist,—the city of Rome, and the Turkish empire, with the restoration of the Jews, to their ancient city Jerusalem, are given or foretold, as certain signs of its near approach. If the true spirit of the Scriptures, containing this revelation of the will of God to his Churches, has herein been justly developed, and the history of the Church, and the present state of Europe, as connected with it, have been fairly and candidly traced, do not all these, centering in a point, loudly, and as with the voice of an archangel and the trump of God, call on all the servants of the Lord Jesus Christ to take heed to themselves; not to let any man deceive them—but to discern the signs of the times, lifting up their heads and rejoicing, knowing that their redemption draweth nigh.

This is not meant to convey an idea that the children of God will have no part in the extreme sufferings that are predicted, as previously to be inflicted on an unbelieving world. No! Satan is not so easily vanquished

that divine promise made to Daniel—"Thou shalt stand in thy lot at the end of the days"—or rather as it is in the Greek—"And thou shalt arise again to thy lot, at the completion of the days."

*Kai anasese, eis ton kleron sou eis suntileian emeron.**

* Mors. of Crit. p. 247—249.

—He will rage the more furiously, as he beholds the events taking place, by which he will be assured that his time is very short. The children of God will be the continued objects of his malice, and they will also be partakers of his vengeance. " Many shall be purified, made white and tried; but the wicked shall do wickedly; and none of the wicked shall understand, *but the wise shall understand.**

The great, the essential, the glorious difference will be, the one will suffer under " the sure and certain hope of a joyful resurrection to eternal life; the other under the " fearful looking for of judgment and fiery indignation, which shall devour the adversaries."†

The friends of the glorified Redeemer are greatly encouraged, and the careless virgins, who refuse to hearken to the premonishing voice of the Gospel, ought to be filled with fear and trembling, when they hear the awful address of Paul to the Thessalonians, referring to the great expected event. " *And to you who are troubled, rest with us; when the Lord Jesus Christ shall be revealed from Heaven with his mighty angels, in flaming fire, taking vengeance on them who know not God, and obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his Saints, and to be admired in all them who believe, (because our testimony among you, was believed) in that day.*"‡

As this destruction that is thus coming on the world, is political as well as religious, it becomes every one of

* Daniel, 12th ch. 10th v. † Hebrews, 10th ch. 27th v.

‡ 2 Thess. 1st ch. 7—9 v.

every denomination, party, and character, seriously to consider the forewarnings of the inspired Servants of God, and the prophetic declarations of Christ himself, and by them carefully to observe and compare the present signs of the times; not to puff up their pride and vanity by supposing themselves wiser than other men; or by pretending to know future events further than they are revealed in God's word. But that by a humble, teachable temper and disposition, with an unfeigned confidence in the divine veracity, they patiently wait with faith and hope, a full completion of the glorious things promised in his word.—His utmost desire will be to be found as a centinel at his post, constantly alert and watching unto prayer, that he may be found worthy at his master's coming, to enter in with him to the marriage supper of the Lamb.

What can the most sanguine friends of the Roman hierarchy say to the temporal power of that see being no more; and even its ecclesiastical power being *vox et preterea nihil.* It ought not to be forgotten, that when Daniel foretells the destruction of this beast, he also mentions, that the rest of the beasts or governments of Europe, shall also be destroyed.—The great day of the battle of God Almighty, in the valley of Armageddon,* is to be with the kings of the earth; "And I saw three unclean spir-

* That the reader may better understand this subject, he will not object to the following quotation from Mede's works, as he certainly was the ablest commentator on the revelation that the world has yet seen.

"That the seventh trumpet with the whole space of the thousand years, and the other prophesies thereto appertaining, do signify that great day of judgment, much spoken of by the ancient Church of the Jews, and by Christ and his apostles; not some

its, like frogs, come out of the mouth of the dragon [the Roman temporal government] and out of the mouth of the beast [with seven heads and ten horns] and out of the mouth of the false prophet (it may be either the ecclesiastical powers of Rome, which are so called after the

short space of hours (as is commonly believed) but after the manner of the Hebrews, taking a day for time, a continued space of many years, and circumscribed within two resurrections, as it were the bounds. A day, I say, first to begin at the particular, and, as it were, morning judgment of antichrist and the rest of the living enemies of the Church, by the glorious appearing of our Lord in flaming fire. And then at length to determine (after the reign of the thousand years granted to new Jerusalem, his most holy spouse upon this earth: and after the utter destruction of new enemies yet to arise, the great day waxing toward evening, and Satan being again loosed) at the universal resurrection and judgment of all the dead. Which being thus finished, the wicked shall be cast into hell, to be tormented for ever. But the saints shall be translated into Heaven, to live with Christ for ever. This is indeed that time of the wrath of God upon the Gentiles, and of judging the cause of them that died for Christ, for which the triumphing elders give thanks at the sound of the seventh trumpet, "for then God would give reward to his servants the prophets and saints, and them who fear his name, small and great, and would destroy them who destroy the earth." This is that day of judgment and perdition of wicked men, of which St. Peter speaks, "but be not ignorant of this one thing, beloved (to wit, the day which I even now speak of) that one day with the Lord is as a thousand years, and a thousand years as one day." In which same day indeed, the apostle with his brethren of the same kindred, the Jews (to whom he writeth) expecteth that new form of things to come, of which by and by he saith, "But we look for new Heavens and a new earth, according to his promise, wherein dwelleth righteousness"—Observe, *according to promise.* But when was this promise of new Heavens and a new earth extant (when John had not yet seen the revelation) except that of Isaiah

reign of antichrist, or the Mahometan power, now in possession of the eastern part of the old Roman empire) for they are the spirits of devils working miracles, *which go forth unto the kings of the earth, and of the whole world,* to gather them to the battle of that great day of God Al-

ch. 65. v. 17. and ch. 66. v. 22. which promise surely, whoever shall read, I should marvel, if he should judge that it shall be fulfilled elsewhere than on earth. This is also that kingdom joined with the appearance of Christ ready to judge the world; of which 2d Epist. Paul to Timothy, 4th ch. 1st v. "I charge thee before our Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom." For after the last and universal resurrection, according to the same apostle, 1st Cor. 15th ch. 24—28th v. Christ (the last enemy being destroyed, that is death) shall deliver up the kingdom to his Father, that he may be subject to him, who subdued all things to himself; so far is He (Christ) from being said then to enter upon any new kingdom. That kingdom, therefore, which neither shall be, before the appearance of our Lord, nor after the last resurrection, is necessarily to be included between them.

This is that kingdom of the Son of Man that Daniel saw, who when the times of the horn of antichrist were fulfilled, or the times of the Gentiles come to an end (Luke 21—24) shall appear in the clouds of Heaven, when there shall be given him power, glory, and a kingdom; that all people, nations, and languages should serve him; or when (as the angel by and by expoundeth it) a kingdom, power, and greatness of kingdoms under the whole Heaven (mark it well) shall be given to the people of the saints of the most high. Deut. 7. 13. and 18—27 verses. Neither yet, (as I said) shall this kingdom be after the second resurrection: since the Son of Man is not to enter upon a kingdom then; but as Paul witnesseth, to lay it down and deliver it to his Father. Now that the same kingdom is handled in both places, as well by John as Daniel, may be proved by these two arguments, 1st. That both begin at the same time, to wit, the overthrow of the fourth or Roman beast: that of Daniel when the beast governing under that

mighty.*—And he gathered them together into a place, called in the Hebrew tongue, Armageddon.† And the great city was divided into three parts (perhaps the Roman empire) and the cities of the nations fell; (perhaps Paris, Vienna, London, &c.) and great Babylon (Rome)

last regimen of the horn with eyes, was slain and his body given to the burning flame, Dan. 7th and 11—27. That of the Revelation, when the beast and false prophet (that wicked horn in Daniel having mouth and eyes as a head) are taken and both cast into a lake of fire burning with brimstone. 2d. From the same session of judgment premised to both. For it will appear that the one is borrowed from the other and altogether tend to the same purpose. Furthermore I would have the reader to understand—Whatever sound matter has been published by the Jews; whatever is declared by the Lord in his Gospel, or any where in the New Testament by the apostles, concerning the day of the great judgment; it is taken from this vision of Daniel, viz. that the judgment is to be accomplished by fire—Christ to come in the clouds of Heaven—to come in the glory of his Father with a multitude of angels—the saints to come with him to judge the earth —antichrist to be abolished "with the brightness of his coming, &c." so that they go about wholly to undermine the pillar of the evangelical faith concerning the glorious coming of Christ, who neglecting the ancient tradition of the Church, endeavour to turn this prophesy to another end.

Lastly. This is that most ample kingdom, which by Daniel's interpretation, was foreshowed to Nebuchadnezzar in that prophetical statue of the four kingdoms—not that of a stone cut out of a hill, while yet the series of monarchy remained (for this is the present state of the kingdom of Christ;) but that of the stone which was (when the monarchies were utterly broken and defaced) to become a mountain and to fill the whole world.

* Rev. 19—20.

† 16th Rev. 13—16. Arma signifies destruction, and Geddon a troop or army.

came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath; and every island fled away, and the mountains were not found."* "And I saw *the beast*, and *the kings of the earth*, and their armies gathered together to make war against him who sat on the throne, and against his army: and the beast was taken, and with him the false prophet, who wrought miracles before him, with which he deceived them who had received the mark of the beast, and them who worshipped his image. These both were cast alive into a lake of fire burning with brimstone; and the remnant were slain with the sword of him who sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh."†

The Old Testament bears witness to this awful period as well as the New, both Testaments holding up the same uniform system from the beginning to the end—In the Song of Moses, when delivered from the mighty power of his enemies, he looks forward to this great event. "Rejoice, O ye nations, with his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land and to his people."‡

"Go into the rock and hide thyself in the dust;
From the fear of Jehovah, and from the glory of his majesty,
When he ariseth to strike the earth with terror.
The lofty eyes of men shall be humbled,
The heighths of mortals shall bow down:

* Rev. ch. 16. v. 13—20. † Rev. ch. 19. v. 19—21

‡ Deut. ch. 32. v. 42 and 43.

And Jehovah alone shall be exalted in that day.

For the day of Jehovah, God of hosts, is against every thing great and lofty;

And against every thing that is exalted; and it shall be humbled,

Even against all the cedars of Lebanon, the high and the exalted;

And against all the oaks of Basan;

And against all the mountains, the high ones;

And against all the hills, the exalted ones;

And against every tower, high raised;

And against every mound, strongly fortified.

And against all the ships of Tarshish;

And against every lovely work of art.

And the pride of man shall bow down;

And the heighth of mortals shall be humbled;

And Jehovah alone shall be exalted in that day."*

"For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him—But they shall serve the Lord their God, and David their king, whom I will raise up unto them. Though I make a full end of all nations, whither I have scattered thee, yet will I not make a full end of thee.—In the latter days ye shall consider it."†

"The Lord shall roar from on high and utter his voice from his holy habitation—He will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. And the slain of the Lord shall be at that day, from one end of the earth even unto the other: they shall

* Lowth's Isaiah, ch. 2. v. 10—17

† Jeremiah, ch. 30. v. 8—24.

not be lamented, neither gathered, nor buried; they shall be dung upon the ground."*

"The great day of the Lord: the day of the Lord's wrath; the day of the Lord's sacrifice. A day of wrath —a day of trouble and distress; a day of wasteness and desolation; a day of darkness and gloominess; a day of clouds and thick darkness;—a day that God will rise up to the prey, to gather the nations and assemble the kingdoms, to pour upon them his indignation and fierce anger."†

Mr. Mede says, "that some of the Hebrew commentators understand by beasts in the 7th ch. of Daniel, 12th v. other states and kingdoms then reigning in the world, at the time, the fourth beast (Rome) shall be destroyed; that these also as well as the fourth beast and his limbs, shall have their kingdoms taken away, though not at the same instant, yet some time after—He insists that the word *Vau*, in the Hebrew, should be translated *also*, and not *as concerning*. This agrees with the words of John, "and the remnant were slain with the sword of him who sat upon the horse," &c. If you ask, but when will all this happen? I answer in the words of a parallel passage in Joel, 3d ch. 1st and 2d v. "For behold in those days, *and in that time, when I shall bring again the captivity of Judah and Jerusalem*, I will gather *also* all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them *there*, for my people, my heritage, *Israel*, whom they have scattered among the nations and parted my land."—Here the time is fixed to be about the time when the Jews shall be brought into the sheepfold of Christ's flock.

* Jeremiah, ch. 25. v. 30—33. † Zephaniah.

This great commentator's construction of the fourth and fifth vials is so remarkable, that I must be indulged in transcribing the substance of it, as applicable to my subject. "What the sun, in the world of the *beast* is, we must discover by inquiring what the *Heaven* of the *beast* is. For the sun is not to be looked for, but in a *Heaven* fit for it.—That of the antichristian world, is either the supreme and universal authority of the Pope, or any other excellent and regal authority whatsoever in the world of the *beast*, that is, in the whole universality of the provinces acknowledging the Pope of Rome for their head. Now in this antichristian Heaven [according to the type of the natural Heaven] there are very many stars, and of divers magnitude, princes, dukes, prelates, lords, and kings—There are also great lights, like the sun and moon. Now of these, the most glorious and by far the greatest light of all, which shines in the papal firmament, is the German emperor, the proper inheritance of the house of Austria, now for these two hundred years. Is not this therefore the sun of that *Heaven*?* Now, upon this sun will the fourth vial be poured forth, that it being pulled away from the Heaven of the *beast* and shining to another purpose, may burn and torment the inhabitants of the antichristian world even to blasphemy, who, before, were refreshed by its heat and its beams."

How far this prophesy is in part fulfilled in the present circumstances of the once flourishing republic of Venice,

* Might not this question been better answered by referring to France, whose known emblem for many hundred years has been the Sun; especially when she is considered as connected with Rome; being the power by whom Rome Christian first received her temporal authority, with deliverance from the total destruction threatened her, in the fourth century, by the barbarous nations of the north.

many of the states of Italy, and the ecclesiastical princes of Germany, or even of France itself, I leave my readers to judge. Mr. Mede proceeds: "the fifth vial is to be poured out on the throne or seat of the *beast*, that is, on Rome itself. Here then the Holy Spirit covereth not the matter any more with the veil of figures or allegories; haply, because of the great light which shall then arise to these prophesies, by this most evident sign, whereby it shall be clear which vials are past and which to come.

Now by this destruction of the city of Rome, which I think to be the very same, which is to follow the resurrection and ascension of the witnesses, the name of the Pope shall not indeed utterly perish, but he shall, from thenceforth, be deprived of his glory and splendor, so that for grief they shall bite their tongues; in the mean time, notwithstanding persevering in their impenitency, their hearts being hardened, they will abuse their griefs unto further blasphemy."

The particular account of the destruction of Rome, given by the beloved disciple in his revelations, is worthy of attention, as, when it happens, it will be too remarkable an event to be overlooked. This is recorded in the 18th ch. from the beginning. In this chapter there are more particulars mentioned, and greater certainty predicted, with greater confusion and disorders foretold, that will take place among the kings of the earth, who have heretofore had communion with her, than in any other part of that sacred book. There will, about the same time, be such misery and distress, by some means or other, among the followers of the beast and the false prophet, as to lead them to bewail their misfortunes, as those to which they will attribute their immediate ruin. Among the merchants and the trading

nations of the earth, and particularly with those depending upon them, as masters of ships, seamen, and all connected with them, there will be unusual perplexity and trouble, on account of some unexpected and unlooked for prevention of trade and commerce, either by absurd laws and regulations, prohibtiing or oppressing trade in general, or some stoppage and hindrance, by wars, invasions, privateering, insurrections, blockades, burnings, and confusion, unheard of before, that will prevent ships sailing safely on the ocean, or some unusual prevention of inter-communion between the nations of the earth, heretofore very uncommon.

The sixth vial shall be poured out upon the great river Euphrates, that being dried up, a passage may be prepared for new enemies of the beast to come from the east: that is, for the Israelites to be wonderfully (restored to their ancient city of Jerusalem if not to be) converted to the pure faith and worship of Christ, whom the worshippers of the beast haply shall esteem for the army of the feigned antichrist to arise out of the Jews; God so revenging the obstinacy of their errors. "Like as the Lord hath destroyed the tongue of the Egyptian sea, (rather so) shall he lift up his his hand over the river, (the Targum adds, Euphrates*) in the strength of his spirit, and shall smite it in the seven streams, so that many may pass over dry shod, and there shall be an high way for the remnant of my people, which shall be left by the Assyrians, as it was in that day when they ascended from the land of Egypt."†

Mystical Babylon shall have her Euphrates, even as ancient Babylon had, to wit, the Turkish empire, as I

* The Jews frequently called all large rivers by the general name of *Euphrates.*

† Isaiah, 11th ch. 15th and 16th v.

conceive, which is the only obstacle to those new enemies from the east. "Now, therefore, behold the Lord bringeth up upon them *the waters of the river*, strong and many, *even the king of Assyria* and all his glory; and he shall come up over all his channels, and go over all his banks; and he shall pass through Judah; he shall overflow and go over; he shall reach even to the neck, and the stretching out of his wings, shall fill the breadth of thy land, O Immanuel.* Therefore, by the sixth vial this Euphratean deluge shall be dried up. Plainly according with the 11th ch. of the Revelation, after the overthrow of the city, which shall come to pass in a great earthquake, the second wo shall be past, that is, the plague of the sixth trumpet. But by what means this is to happen, and by what authors, whether by Jews themselves, which, haply, Ezekiel intimates in his 38th and 39th ch. who shall possess the holy land again, or by some intestine discord, fitly to go before the return of these; or haply both, but, in order, one after another; or by some other cause we shall labour in vain in guessing, as at a matter wholly yet to come.—Whatsoever, it be, this lett being removed, it is said a way of going to some place, is prepared for these (Jews or) new Christians from the east, and that, as it seemeth, to make an expedition against *the beast*, to the ruin of whom all the vials serve."†

Are not then these facts, with many more that might be mentioned, as applicable to the same purpose, sufficient to alarm the powers and citizens of the European governments, who, at present, seem to be bewildered at the unaccountable and uncommon events of a few years past?

* Isaiah, 8th ch. 7th and 8th v. † Mede.

Let not the Protestant nations, who have adhered, in general, for several hundred years to the cause of Christ, encourage themselves in a careless habit, for they, also, are of the ten kingdoms into which Rome Pagan was divided. They are each one of the horns of the beast.—When God says, by the prophet Haggai, " that *he* will shake the Heavens and the Earth, he will shake all nations," he means that he will shake the heavens and the earth of all nations;—their political heighths and glory; —those forms of government they have trusted in, with the grandeur and lustre of their dominions. The popular multitude of the nations, also, will not escape;—they also shall be shaken. " He shall judge among the heathen, he shall fill the places with dead bodies, he shall wound the heads over many, or great, countries."*

The present European governments are all, in some measure, belonging to the heaven and the earth of Heathen or Papal antichristian Rome.† In their origin, they all have given their power to the beast, and have fought against the Lamb. Does not the blood of the Wickliffs and Lollards cry also for vengeance? Does not the infidelity, the blasphemies, the drunkenness, and profane swearing, especially of the Protestant countries of Europe, require a thorough shaking. All the European constitutions were formed under the powers of the Church of Rome;—many things in them are opposed

* Psalm 110, 6th v.

† " The different governments of Europe had their beginning before Christianity appeared. Hence they were built upon Heathen notions, or false honour and superstition. There is a strange mixture of Jewish, Papal, and Heathen notions in their respective codes."‡

‡ 2d vol. Clarkson's Life of Wm. Penn. p. 308.

to the reign of Christ upon earth, and must be shaken. Thev have the mark of the beast yet about them, and, therefore, in many things, are inconsistent with the kingdom of the Redeemer. Have they not their patron Saints as well as others—St. George, St. Andrew, St. Patrick, St. Nicolas, and various others, which are retained among them, as the old marks of the beast, by which their origin may be known?—Has not the cap of liberty—the French cockade—the tree of liberty—the new fangled language of the Sans-culottes, been adopted by too many, who ought to have known better? What can the powers of Europe plead in their defence for first establishing, and then carrying on, *even to this day*, that abominable traffick in the souls of men, called the Slave trade?—No argument, no reasoning, no consideration, ever yet advanced, can afford even a shadow of excuse for this national sin. "Behold the hire of the labourers who have reaped down your fields, which is by you kept back by fraud, crieth, and the cries of them who have reaped are entered into the ears of the Lord of Sabbath; ye have lived in pleasure on the earth and been wanton; —ye have condemned and killed the just, and he doth not resist you."

The present power, grandeur, and political connection of the states of Europe, with the modern doctrine of the balance of power (which involves the whole system of war and force with it) are all opposed to the true principles of this glorious kingdom, and must be changed.—An earthquake does not totally destroy, but changes the face of nature; raises vallies, and depresses mountains, and will in the end, make an high way for our God.—In the language of a late pious writer, "no alternative remains but reformation or ruin—This is a subject of

the first consequence to every individual in the community, inasmuch as it involves not merely their temporal welfare, but their eternal happiness—When such a subject can be treated with indifference; when it ceases to be an object of primary importance with the nation at large; that nation must totter on the brink of ruin."

"And in the days of these kings, that is, of some of these kings, (the kingdoms of Babylon, Persia, Greece, and Rome) shall the God of Heaven set up a kingdom, which shall never be destroyed; and the kingdom thereof shall not be left to other people, but it shall break in pieces and consume *all these kingdoms*, and it shall stand for ever."*

Although the kingdoms and nations of Europe are first to be involved in this visitation from on high, yet even the United States of America have also reason to fear and tremble, when God shall arise "to shake terribly the earth." It is true, that their constitutions have been long since formed and established on a purer basis. —The first settlers of this wilderness were the sons and daughters of banishment, flight, and persecution. This desart proved an asylum for the Church of Christ, when the enemy came in as a flood; then she flew into the wilderness, as on the wings of an eagle.

It is said to be a known fact, and if true, is a remarkable one, that the Congress of the United States, for near two years, were puzzling themselves to find a proper device for their great seal, which was also to serve as their arms, and their standard. Various committees were, from time to time, appointed, who brought in different reports, which were rejected, almost as soon as brought

* Daniel, 2d ch. 44th v.

in; and it seemed that nothing on the subject could be proposed that was likely to give any tolerable satisfaction, till a motion was made and almost unanimously agreed to, that the Secretary should be authorized to determine on such device as he thought proper, which, without further confirmation, should become the arms and seal of the United States.—This was a very unusual measure for this body, who generally reserved every report for their own ratification, before it could take effect. The Secretary accordingly established the present seal and arms of the United States, to the great satisfaction of Congress, consisting of the American bald eagle, with expanded wings, and thirteen bars on his breast; in one claw a bundle of thirteen arrows, in the other an olive branch, and his head in a cloud surrounded by thirteen stars, with the motto, "*E pluribus unum*," out of many to form one. This appears to be very appropriate, as ready to receive the distressed of all nations, foster them under his wings—protect them by his power, and form one nation of them all.

But has not America greatly departed from her original principles, and left her first love? Has she not also many amongst her chief citizens, of every party, who have forsaken the God of their fathers, and to whom the spirit may justly be supposed to say, "ye hold doctrines which I hate, repent, or else I will come unto you quickly, and will fight against you with the sword of my mouth."

America has been greatly favoured by God, in all her concerns, both civil and religious, and she has much to hope, and much to fear, according as she shall attentively improve her relative situation among the nations of the earth, for the glory of God, and the protection of his

people.—She has been raised up in the course of divine Providence, at a very important crisis, and for no very inconsiderable purposes. She stands on a pinnacle—She cannot act a trifling or undecided part—She must determine whom she will serve, God or mammon—She stands by faith, and has great reason to take heed lest she should fall, from a vain confidence in her own internal strength, forgetting "the rock from whence she has been hewed, and the hole of the pit, from whence she has been digged."*

Is she not divided into violent parties, full of deadly hatred to each other, contrary to the charitable spirit of the Gospel?—And will not God avenge himself for these things?

And if these should be the latter times of the fourth or Roman government, and the seven Churches of Asia mentioned in the Revelations, be any ways figurative of the seven periods of the 1260 years of the prophesying of the witnesses in sackloth, or of the seven vials and the seven trumpets, as some good men have supposed, may not the address to the sixth Church, or that of Philadelphia, being answerable to the present period of the world, be applicable to the UnitedStates. "And unto the angel of the Church (in Philadelphia) write; these things saith He, who is holy;—He who is true;—He who has the key of David;—He who openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works; behold I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word; and hast not denied my name. Behold, I will make them of the synagogue of Satan, who say they are Jews, and are not, but do lie; behold, I will make them

* Isaiah, ch. 51. v. 1.

to come and to worship before thy feet, and to know that I have loved thee—because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them who dwell upon earth. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown. Him who overcometh, will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is, *new Jerusalem*, which cometh down out of Heaven from my God; and I will write upon him my new name. He who hath an ear, let him hear what the Spirit saith unto to the Churches."*

Hearken then, ye who are happily delivered from many of the evils and temptations to which the European nations are exposed. Your fathers fled from persecution: a glorious country was opened to them by the liberal hand of a kind Providence;—a land, literally, flowing with milk and honey;—they were miraculously delivered from the savages of the desert;—they were fed and nourished in a way they scarcely knew how. Alas! what have been the returns, their descendants, of late years, have made for the exuberant goodness of God to them? The eastern states, however greatly fallen from their former Christian professions, were settled by a people really fearing God. "Remember therefore from whence thou art fallen, and repent, and do thy first works, or else I will come unto thee quickly and will remove thy candlestick out of its place, except thou repent," that is, will deprive thee of those Gospel privileges with which thou hast been so greatly favoured.

* Rev. ch. 3. v. 7—13.

This was actually the case with these seven Churches, who, after some years of trial, were given over to the Saracens and Turks, who deprived them of all their boasted religious privileges and turned their Churches into Mosques, and their worship from Jesus Christ to the impostor Mahomet.

William Penn was a faithful and zealous servant of Jesus Christ, and actually sought out a wilderness where he might train up a people in the nurture and admonition of the Lord. His whole conduct shows that the glory of God and the good of the souls of men, were his chief objects. He was tried in the furnace of affliction, and his garments were made white in the blood of the Lamb. Maryland was settled by persons flying from persecution. It is high time to examine yourselves, to know how great reason you also have to fear, that your political Heaven and earth, as well as your religious, may be shaken with the rest.—Compare the present state of your affairs, both civil and religious, with those of your pious ancestors. If you find you have more theoretic knowledge, alas! have you not less practical piety? Will not the balance be greatly against you? Are not the witnesses of Jesus, in a great measure, yet teaching or prophesying among you in sackloth? "Be watchful and strengthen the things which remain, that are ready to die; for thy works have not been found perfect before God. Remember therefore how thou hast received and heard, and hold fast and repent. But if thou shalt not watch, He will come on thee as a thief, and then thou shalt not know what hour He will come upon thee."*

How will you answer, in the great day of inquisition for blood, for the share you have had in that horrid traf-

* Rev. ch. 3. v. 2, 3.

fic in the souls of men, called the Guinea trade ?—How will you account for the contradiction between your national declarations in a day of distress and humiliation, and your political conduct, under the smiles of divine Providence, since your deliverance has been effected.— In 1774, while suffering under the hand of the oppressor, you voluntarily determined, "We will neither import nor purchase any slaves, imported after the first day of December next, after which time we will wholly discontinue the slave trade, and will neither be concerned in it ourselves, nor will we hire our vessels, or sell our commodities or manufactures to those who are concerned in it."—Your declaration of Independence, of which you so justly boast, has these words, "We hold these truths to be self evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness."* However you may plead in your excuse, that this declaration found you in possession of this species of property, and the total relinquishment of it, would have been adding affliction to the afflicted, yet are you not, as a nation, answerable for every soul imported from Africa since that date, and who are daily imported into Georgia and South-Carolina, by vessels, many of them from the eastern states, as well as for the children born since that time in your states ?— Were these declarations designed merely to deceive and mislead—will not the God of all the earth make inquisition for these things ? Again, have you not, in many instances, made slaves of many of the Indian nations and their descendants, and are you sure that these are not the descendants of the peculiar people of God.

* Since writing the above, the Slave trade has been abolished by both America and Great Britain.

"And moreover, I saw under the sun the place of judgment (or the highest Judicature) that wickedness was there, and the place of righteousness (or the national legislature) that iniquity was there."* "And behold the tears of such as are oppressed, for they have no comforter, and on the side of their oppressors there is power, but they have no comforter."† "Yet there is no end of all their labour, neither is their eye satisfied with riches, neither saith he for whom do I labour and bereave my soul of good."‡

"Ye have cast lots for my people, and have given a boy for a harlot, and sold a girl for wine, that you might drink.—The children also of Judah, and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border.—Behold I will raise them out of the place whither ye have sold them, and will return your recompense upon your own heads; and I will sell your sons and your daughters into the hands of the children of Judah, and they shall sell them to the Sabeans, to a people afar off; for the Lord hath spoken it."§

If God, in his righteous judgment, hath thus threatened other nations so severely, and hath executed those threatenings with great strictness, ought not every one who hath a part in this iniquitous traffic the greatest reason to fear, repent and turn from the evil of his ways.

Have these states no antichrist among them also? If whatever opposes the reign of Christ upon earth, in a sense be antichrist, have they not reason to fear? Sir

* Eccles. 3d ch. 16th v. † Eccles. 4th ch. 1st v.

‡ Eccles. 4th ch. 8th v. § Joel, 3d ch. 3d, 6th, 7th & 8th v.

Isaac Newton and Dr. Clarke were both of the opinion, that the reign of the beast was to be the open avowal of infidelity. If so, may it not safely be concluded, that antichrist is not confined to Europe. Infidelity, or virtually denying the atonement of the Saviour, is one mark of the beast, of which we have reason greatly to fear— And may we not also have some foundation of apprehension from future connections with the government of the beast that ariseth out of the bottomless pit. Every thing that tends to prevent the success of the Gospel and the accomplishment of the great object of redeeming love, is, in a measure, connected with antichrist.

"Little children it is the last time, (or the fourth monarchy spoken of by Daniel) and as ye have heard that antichrist shall come, even *now are there many antichrists*, whereby we know that it is the last time."*— "Who is a liar but he who denieth that Jesus is the Christ? He is antichrist who denieth the Father and the Son."† "They went out from us, but they were not of us; for if they had been of us, they would, no doubt, have continued with us; but they went out, that they might be made manifest, that they were not all of us."*

You now behold the latter times of the last time, of the Roman government, or the fourth monarchy spoken of by Daniel, nearly accomplished. This does not, strictly speaking, consist in the actual completion of it, but in its visible near approach. It will be a progressive work, but it is near its close, and will be certain and unavoidable. You ought to bless God, that at so great a distance, you can, without the distraction that neces-

* 1st Epist. John, 2d ch. 18th and 19th v.

† 1st Epist. John, 2d. ch. 22d v.

sarily attends immediate parties to the awful catastrophe, contemplate the prediction and fulfilment, and, therefore, be better able to take the warning so earnestly and so affectionately recommended by the spirit of God. "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."*

You have a revelation, marked by the strong and indelible lines of divine authority. In the free use of it, according to your own measure, there are none to dictate to you, or make you afraid. If you neglect so great salvation, of all the nations of the earth, you will be the least excuseable. Though the end of the period should be still at the distance of many years, from its entire completion, yet forget not the awful and perilous times which are to precede it—"And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the wine press of the fierceness and wrath of Almighty God."†

If you will inquire and search for yourselves, you will find evidence enough, even from the events of a few years past, as we have shown herein, to satisfy the most incredulous mind; but it is indolence that destroys mankind, as to the things of religion. Search into the doctrines of the Gospel, and the things of God, with the same industry, earnestness, and zeal, that you practice to gain the knowledge of any human science, as law, physic, philosophy, &c. and you will no longer remain in doubt or uncertainty. The words of the prophet, as to the consequences that are to follow, are plain and express. "I will shake the Heavens and the earth; and *I will over-*

* Rev. 18th ch. 4th v. † Ibid. 19th ch. 15th v.

throw the thrones of kingdoms; and I will destroy *the strength of the kingdom of the heathen;* and I will overthrow the chariots and those who ride in them; and the horses, and their riders shall come down, every one by the sword of his brother."*

The witnesses of God are yet with *you* in a living state—You are yet favoured with the blessing of the Lord's day, and the ordinances of the Gospel;—with the full and complete exercise of public worship, in the way approved of by every man's conscience, in the greatest freedom and latitude, without any one to control or violate your Christian liberty. This is one of Heaven's best gifts—Improve it while you may: its value is inestimable;—Let not your candlestick be removed out of its place.

You are blessed, above your fellows, with political freedom; this is a talent for which you must strictly account: it is big with advantages too great for calculation. Let it not, I beseech you, rise to licentiousness: if you wish to guard it with a sacred jealousy, study the divine Scriptures,—imbibe their principles,—practice the duties there enjoined;—by these you will find the public worship of Almighty God, to be one of the greatest and most complete examples, as well as the actual exercise, of genuine freedom and rational equality that has ever graced our guilty globe.† This equality of man in the

* Haggai, ch. 2. v. 21, 22.

† Social worship is an institution in which the finger of God is most visibly perceived—It is a provision of wisdom and benevolence for the many and returning exigences of a fallen creature seeking to worship his Maker in spirit and in truth.—To say that it has the authority of divine command, and that it is a duty of indispensible obligation, is to say but little on so delightful and pro-

presence of God, is elegantly set forth by a female pen, beyond my powers of description; and it would be doing the fair and pious authoress great injustice did I not enlighten and enforce this address with her own language. "There is also another point of view," says Mrs. Barbauld, "in which Christianity is serviceable to civil liberty. The temple is the only place where human beings of every rank, and sex, and age, meet together for one common purpose, and join together in one common act. Other meetings are either political or formed for the purposes of splendor and amusement; from both of which, in this country, (Europe) the bulk of the inhabitants are, of necessity, excluded. This is the only place, to enter which, nothing more is necessary than to be of the same species: the only place where man meets man, not only as an equal, but a brother; and where, by contemplating his duties, he may become sensible of his rights. So high and haughty is the spirit of aristocracy, and such the increasing pride of the privileged classes, that it is to be feared, if men did not attend at the same place here, it would hardly be believed they were meant to go to the same place hereafter.—It is of service to the cause of freedom therefore, no less than to that of virtue,

fitable an exercise of the spiritual faculties in man. That the Most High, who inhabiteth eternity, should visit temples made with hands: that He, whose nature is universal, should make his presence local; hold converse with the lowest of his intellectual works, and receive homage from the most depraved and rebellious of his subjects; are considerations with which few minds can be altogether unaffected. The devout soul rejoices to meet these overtures of mercy, and grateful for so much condecension in the God of its salvation, needs no other motive to adoration and worship than the spontaneous impulse of its own feelings.*

* Owen's Christ. Mon. p. 115.

that there is one place where the inviduous distinction of wealth and titles are not admitted: where all are equal, not by making the low proud, but by making the great humble. How many a man exists, who possesses not the smallest property on this earth, of which you call him lord; who, from the narrowing spirit of poverty, is circumscribed and hemmed in by the possessions of his more opulent neighbors, till there is scarcely an unoccupied spot of verdure on which he can set his foot to admire the beauties of nature, or a barren mountain on which he can draw the fresh air without a trespass. The injoyments of life, are for others, the labors of it, for him. He hears those of his class spoken of collectively, as of machines which are to be kept in repair indeed, but of which the sole use is to raise the happiness of the higher orders. Where, but in the temple of religion, shall he learn that he is of the same species? He hears there, and were it for the first time, it would be with infinite astonishment, that *all* are alike ignorant, and to be instructed: *all* alike sinful, and needing forgiveness: *all* alike bound by the same obligations, and animated by the same hopes.

In the intercources of the world the poor man is seen, but not noticed:—he may be in the presence of his superiors, but he cannot be in their company—In every other place, it would be presumption in him to let his voice be heard along with theirs:—*Here alone* they are heard together, and blended in a full chorus of praise.—In every other place, it would be an offence to be near them, without showing, in his attitude and deportment, the conscious mark of inferiority:—*Here alone*, he sees the prostration of the rich as low as his, and hears them both addressed together, in the majestic simplicity of a language that knows no adulation—*Here*, the poor man

learns that in spite of the distinction of rank and apparent inferiority of his condition, all the true goods of life;—all that men dare petition for, when in the presence of their maker;—a sound mind;—a healthful body; and daily bread; lie within the scope of his own hopes, and endeavours; and that in the large inheritance to come, his expectations are no less ample than theirs.—He rises from his knees, and feels himself a man—He learns *philosophy* without its pride, and a spirit of liberty without its *turbulence*. Every time social worship is celebrated, it includes a virtual declaration of the (real) rights of man."

We are now favoured with the fullest use of the Holy Scriptures, and all the aids of men of science, learning, and indefatigable industry, who have explained, supported, and enforced them.—Their many prophesies are now closing as in a point, and furnishes unanswerable testimony to their divine authority. "Prophesy is the voice of God, appealing to the records and observation of men for its eternal truth; it speaks to unbelieving Jews;—to careless Christians;—and to infidels of all denominations; and it adopts its awful declarations to the spiritual wants of all mankind in every age. The truth of prophesy is not only the clear illustration of history, but the evidence of daily experience and common observation.

The present hour bears witness to its divine origin, as well as the generations that are past.—Jerusalem is trodden down of the Gentiles—its walls are beaten down—the Jewish people are now dispersed among all the nations of the earth, yet distinct and separate from all;—afflicted, but not forsaken;—reviled as a proverb and a bye word, yet numerous and generally opulent, enriched with the spoil of their enemies;—they abide

without a king, and without a priest;—and without a sacrifice; a conspicuous monument of the truth of prophesy to every people among whom they dwell.—Where are the Assyrians, and the Romans? They are swept off from the face of the earth;—the name and the remnant have been cut off—"*I will make a full end of all the nations, but I will not make a full end of thee.* The conquerors are destroyed, and the captives remain. The ancient Babylon, the great city is fulfilling her destiny, of never being inhabited.—The sons of Ishmael still wander over the desart, and have their habitation in the tents of Kedar. Egypt remains a base kingdom according to the prophetic word of Ezekiel.* The controversy with the nations seems to be begun; the sacrifice in Bostra is preparing—the time of trouble is at hand."†

The times of the Gentiles‡ are now drawing near, when it will appear who is on the Lord's side. Professors will be sifted, and the real servants of God, will "be tried, purified, and made white." Forget not, therefore, the awful denunciation of our Lord himself, "*whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him shall the Son of Man be ashamed, when he cometh in the glory of his Father,*

* 29th ch. 14th and 15th v.

† Kett on Proph. p. 315.

‡ The times of the Gentiles, mean the period, when their time of punishment for their oppression of *(God's people, particularly)* the Jews, should come; and Christ says, "these be the days of vengeance, that all things which are written may be fulfilled."§

§ Priestly.

with the holy angels."* Remember that the condemnation will be, that a glorious light has come into the world, but that men have preferred darkness before the light, and the awful reason assigned as actuating them to this conduct, is, because their deeds are evil.

I well know, from long experience, that the pretended philosophy of the day, laughs at all these doctrines, as the effect of enthusiasm and want of an enlarged mind. —St. Peter hath not left us without a solemn admonition in a prophetic view of these times. "Knowing," says he, "that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming, for since the fathers fell asleep, all things continue as they were from the beginning of the creation—But the day of the Lord will come as a thief in the night."

May a Holy God continue our happy country a blessed asylum for all the oppressed of the nations of Europe, "when God shall arise, terribly to shake the earth." And notwithstanding the discouraging appearance that arises from the infidelity prevailing in the world, may the mourning servants of God be comforted by the blessed scene held up to view by the beloved disciple St. John, after he had described the awful events we have been contemplating—"I beheld and lo! a great multitude, which no man could number, *of all nations and kindreds, and people and tongues*, stood before the throne, and before the Lamb, cloathed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation unto our God, who sitteth upon the throne, and unto the Lamb."†

* Mark, 8. ch. 38. v.

‡ Rev. 7th ch. 9—10 v.

May we not now ask, as the sum of this whole matter, does not this great question, relative to the second advent of the glorified Saviour, (as applicable to America as Europe) from the signs of the times, herein before described and held up to view, appear to be fully established, by its having been shewn that this all important event is drawing nigh, if not at the very door? And do not the facts that have been developed in this work, call upon all the servants of Jesus Christ, by whatever name distinguished, to be found ready for the marriage supper of the Lamb?

I know that this is not a singular opinion of mine: it is the voice of reason, founded on revelation. The learned and pious Porteus, bishop of London, in his charge to the Clergy of his Diocess, in 1794, says—"The present times and the present scene of things in almost every part of the civilized world, are the most interesting and the most awful that were ever before presented to the inhabitants of the earth, and such as must necessarily excite the most serious reflections in every thinking mind; perhaps all those singular events, to which we have been witnesses, unparalleled, as they undoubtedly are, in the page of history, may be only the beginning of things;—the first leading steps to a train of events still more extraordinary;—to the accomplishment, possibly of some new and unexpected, and, at present, unfathomable designs, hitherto reserved and hid in the councils of the Almighty.—Some we know there are, who think that certain prophesies, both in the New Testament and the Old, are now fulfilling; that the signs of the times are portentous and alarming, and that the sudden extinction of a great monarchy, and of all the splendid ranks and orders of men that supported it, is only the completion,

in part, of that prediction in the Gospel, that the Sun shall be darkened and the moon shall not give her light, and the stars shall fall from Heaven, before the second appearance of the Messiah to judge the earth ; all which expressions are well known to be only figurative emblems of the great powers and rulers of the world, whose destruction, it is said, is to precede that great event."

We trust, that we have not been misapprehended, or that from any thing herein before stated, an idea has not been given, as if pretending to determine, with precision, the time of the completion of this great object of all human hope. What appears to be certain is, that the great catastrophe will take place by the year 6000, at farthest, although we confess, from an apprehension that we are faulty in our chronology, we should not be disappointed if it should happen in the nineteenth century.—From the circumstance of the original Sabbath being on the seventh day after six days of labour, together with the remarkable respect paid to the number seven in Scripture and history, and the tradition from the earliest ages among the Jews, we are of opinion that the seven thousandth year will begin the millenium, happen when it will.—The Jews were as much divided about the first coming of the Messiah, as we are about the second—They thought it as impossible that *the Christ* should come out of Nazareth—that he should not be a great conqueror, and that the Jewish nation, at his coming, should not be advanced to the pinnacle of glory, as our warmest zealots against his personal appearance, think it impossible that "the Lord himself should descend from Heaven with a shout and the voice of the archangel, &c." So hard is it for men to believe in the word of the living God. However, this will be the great period for aven-

ging the blood of the Saints, for "in her was found the blood of Prophets and of Saints, and of all that were slain upon the earth."

We pretend not to know, and it is here repeated with emphasis, more than the Scriptures have clearly revealed.—It is not known what grand preparations are determined, to take place before the approach of that dreadful and glorious day; nor what length of time is necessary for their consummation;—the Scriptures, by the figure of a millstone falling from Heaven into the Sea; and the coming of a thief in the night, undoubtedly mean to show, that in comparison with the past events of prophesy, the issue will be sudden and unexpected.

But this may be asserted with confidence, that sufficient has already appeared to assure us that many of the preliminary steps have taken place—that the scene is opening;—the curtain is rising;—the harbinger seems ready for his approach;—nay the kingdom of God is undoubtedly nigh at hand—We mean not to determine years, or months, or days. The fourth kingdom of Daniel, at the end of which the great catastrophe is to begin, is fast hastening to its last period.—It is tottering on its base: being the feet and toes of Nebuchadnezzar's image, when it falls, the whole image falls with it.

Commentators, from St. Jerome to bishop Newton, with whom all more ancient writers, Jewish and Christian, accord, have generally agreed that the Roman government is this fourth kingdom. St. Jerome, about the year 370, though then living under that kingdom in the plenitude of its power, and, of course, such a construction must have been very unpopular, says, "the fourth kingdom, which plainly belongs to the Romans, is the iron that breaketh and subdueth all things." This

brought him, as might be expected, into trouble; and he excuses himself thus: "If in explaining this statue, and the difference of his feet and toes, I have interpreted the iron and clay of the Roman kingdom, let them not impute it to me, but to the prophet."

This has indeed been cavilled at, by infidel writers, from Porphyry to Collins, who copied his objections, but could not support them by any authority either from Scripture or history. The excellent Mr. Mede already often quoted, and who bishop Newton says, was as able and consummate a judge as any, in these matters, by the most conclusive arguments has, in my opinion, put this question out of doubt.

We now see this government of Rome, receiving its death wound, both in its civil and ecclesiastical polity, and that by means of one of the ten kingdoms, as foretold by the prophet.* We see the little horn drawing to its

* The following extract from Sharpe's Essays, of a modern date, is applicable to this part of the subject.—The Scriptures foretell that the royal horns of the beast (however for a long time they may have supported her) shall at last "hate the whore, and shall make her desolate and naked, and shall eat her flesh,"† &c. "This judgment," says Mr. Grenville Sharpe, "was first began by our English horn, king Henry VIII. whom she entitled *defender of the faith*, against the persecuted saints, yet he set the first example of *eating her flesh*, by the sequestration of ecclesiastical estates and revenues to the royal exchequer—The precedent for fulfilling the prediction was not followed by the other popish horns of the beast, until the dissolution of the order of the Jesuits in our own times, about 1763, when all the other popish kings of the Roman empire, France, Spain, Portugal, Sardinia, Naples, the emperor and king Joseph II. &c. &c. followed the example—And lastly, since the treaty of Amiens, the remainder of her flesh seems to have occasioned a notable royal scramble among the remaining

† Rev. ch. 17. v. 16.

end. His temporal power is already gone, and his ecclesiastical power is scarcely known, or submitted to.—What then is the immediate consequence, as expressly declared by unerring wisdom; "I beheld, says Daniel, *then*, because of the voice of the great words which the horn spake, I beheld, even till the beast (the Roman government) was slain, and his body (or the city of his throne or seat, meaning Rome) destroyed, and given to the burning flame." It appears from this, that the power of Rome Christian, and all the Papal authority, as a temporal power, (and it may, possibly, also include the

royal horns under the general title of ecclesiastical indemnities; so that as the sign of the approaching vengeance is so notoriously fulfilled, the judgment itself cannot be far distant to punish her apostasy"—"But the time is just at hand when great Babylon must come in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath."* For all the awful signs described in this very text, the 19th verse, though not yet completely fulfilled are most evidently approaching to their completion—The ten great divisions, called horns or kings, of the fourth and last great kingdom, the Roman empire, are now so wounded and subdivided, as to have an apparent tendency to be divided into three parts only, instead of ten parts or horns. And as to the other sign respecting the fall of *the cities of the nations*, mentioned in the same verse, and necessarily to be understood as an inferior distinction for the lesser governments or states of the empire, which were not regal monarchies or horns of the beast, but were deemed only republics and hanse towns of the empire, therefore properly the cities of the nations, they are surely already fallen—Where now exist the late noble and independent states of Venice, Genoa, Switzerland, Holland, Belgium, Parma, Florence, Tuscany, or even Ragusa, because none but the piratical states exist, reserved perhaps for a more dreadful vengeance; for even Bremen and Hamburgh have lately been seized, so that the third wo really "cometh quickly."

* Rev. ch. 16. v. 19.

power of the Emperor of Germany or France, as the sun of the political Heaven) will be destroyed, by means of his pride and contempt of other powers; or by his self sufficiency, confiding in his great power aud influence, by virtue of old assumed authority, over the consciences of men.

These events are to come on (as have already been observed) very quick, as consequences one from another, but are certain and unavoidable; and will inevitably proceed in regular procession till the pouring out of the seventh vial, and the sounding of the seventh trumpet, when all the nations of the earth, shall become the nations of our Lord, and the knowledge of God shall cover the earth, as the waters cover the seas.

We are satisfied, with bishop Newton, that the best comment upon the unfulfilled prophesies will be their completion; but then, as certain duties are enjoined upon us, to be performed at our peril; and the period for this service is only to be known by the signs of the times, given us in the prophetic declarations in the written word of God, it becomes us, with the faithful Bæreans, approved of by St. Paul, "to search the Scriptures daily, to see whether these things are so;"* or to obey the words of our Saviour himself, "search the Scriptures, for in them ye think ye have eternal life, *and they are they which* testify of me:" that is, carefully look into, and attend to the books of the Old Testament, on which you depend for life and happiness, and from thence you will learn that the prophetic declarations therein mentioned, with their types and figures, have their exact fulfilment in me, and by attending to the times and circumstances foretold, as attendant on the coming of the

* Acts, 17th ch. 11th v.

Messiah, you will know the truth of my character, and acknowledge my divine mission, and thereby escape the aggravated destruction that will be the necessary consequence of rejecting me. To the same purport does the apostle speak of the rulers who promoted, and the people who solicited the crucifixion of the Son of God. "Had they known it (that is, had they attended to the prophetic marks of his character) they would not have crucified the Lord of Glory."*

In the like spirit of condescending mercy does our gracious Redeemer address himself to us of this day; "When ye see these things *begin* to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."† We are told, in Deuteronomy, that "secret things belong unto the Lord our God; but those things which are revealed belong to us and to our children for ever, that we may do all the words of the Law."‡

* The doctrine of the Millenium steers clear of two extremes. While some imagine that the description of the Messiah's kingdom is to be understood as merely the introduction of the Christian religion, painted in the lofty style and luxuriant imagery of the east; others imagine that the inconceivable joys of Heaven are thus represented in accommodation to our feeble faculties. Whereas the truth appears to be, that the introduction of the Christian religion into the world, and the marvellous work of redemption, by the death of Christ, form the primary subjects of the prophetic writings; and the train of glorious consequences to follow upon this our earth, their secondary signification. For prophesy reaches but to the gates of Heaven. "If I tell you earthly things, and you believe me not; how shall ye believe if I tell you Heavenly things? No man can see or apprehend those things which eye hath not seen, nor ear heard, and which hath not entered into the heart of man to conceive of."§

† Luke, 21st ch. 28th v. ‡ Deut. 29th ch. 29th v.

§ 2d vol. Kett. p. 347.

We have a sure ground of hope, and even certainty, from "the moral attributes of God, as well as from his promises," (as he hath positively assured us by his prophet) that "the judgment *shall* sit; and they *shall* take away his (the beasts) dominion to consume and to destroy it *unto the end.*"*

The nations of Europe are very particularly interested in these great events, as being the actual theatre of such awful expectations; and they have the utmost reason to be alarmed at, and exceedingly attentive to these signs of the times: for the words of Daniel will, most assuredly, be fulfilled. "A stone was cut out without hands," says he, "which smote the image upon his feet, that were of iron and clay, (the Roman government) and *break them to pieces:* then was the iron, the clay, the brass, the silver, and the gold, (all the kingdoms of Assyria, Persia, Greece, and Rome) broken to pieces *together*, and became *like the chaff of the summer threshing floor*, and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." The prophet Jeremiah had previously spoken of this great event in the like prophetic language. "A noise shall come even *to the ends of the earth;* for the Lord hath a controversy with the nations, he will plead with all flesh: he will give them who are wicked to the sword, saith the Lord. And the slain of the Lord shall be at that day from one end of the earth, even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground. Howl ye shepherds and cry! and wallow yourselves in the ashes, ye

* Daniel, 7th ch. 26th v.

principals of the flock! for the days of your slaughter and your dispersions are accomplished, and ye shall fall like a pleasant vessel: and the shepherds shall have no way to flee, nor the principal of the flock to escape."*

"And it shall come to pass that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined; and will try them as gold is tried: they shall call on my name, and I will hear them; I will say, it is my people; and they shall say, the Lord is my God."†

"The great day of the Lord is near, it is near and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress; a day of wasteness and desolation; a day of darkness and gloominess; a day of clouds and thick darkness; a day of the trumpet and alarm against the fenced cities and the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung."‡

But God's people are greatly encouraged in this hour of distress. "Seek ye the Lord all ye meek of the earth, who have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger".§

Are not the events that have already appeared, and are daily appearing, calculated to rouse the friends of Zion, both Christian and Jew, to keep their garments unspotted

* Jerem. 25th ch. 31—35 v.

† Zach. 13th ch. 8—9 v.

‡ Zephaniah, 1st. ch. 14—17 v.

§ Ibid. 2d ch. 3d v.

from the world and to stand with their loins girt, and their lamps trimmed and burning, waiting for the accomplishment of their hopes. The Jews are looking with as much anxiety for the first coming of the Messiah, as the Christian is for the second appearance of the same Messiah.—The foundation of their hope is the same. Their great Rabbi Jonathan Ben Uzziel, who composed the Chaldee Targums, or paraphrase on the prophets, and who lived a little before our Saviour, in his paraphrase on Habbakuk 3d ch. 17th and 18th verses, speaks of the four great kingdoms of the earth thus, "For the kingdom of Babylon shall not continue, nor exercise dominion over Israel; the kings of Media shall be slain; and the strong men of Greece shall not prosper: The Romans will be blotted out, nor collect tribute from Jerusalem. Therefore because of *the sign*, and redemption, which thou shalt accomplish for thy Christ, and the remnant of thy people, they who remain shall praise thee."*

In short, the present generation are so highly favoured with light and knowledge, that they have no excuse for the obstinate infidelity that prevails among them. Most of the old objections to Revelation are done away, by the exact fulfilment of events in these latter days, foretold in the prophetic declarations of the Scriptures. The testimony is still increasing, and the truth of prophesy is manifesting every day.—As miracles, at the first commencement of Christianity, so the precise accomplishment of prophesy in these latter ages of it, confirms its truth and certainty, beyond rational objection and doubt.

The word of unerring truth has declared, and true and faithful will all her declarations be found, "that Jesus Christ (in his mediatorial character) is Prince of the

* Prideaux Con. part 2d. book 8. answ. 27.

kings [or governments] of the earth. He has had power given to him over all flesh—All things are delivered to him by the Father—All power is given to him in Heaven and in earth. He is exalted far above every name that is named, not only in this world, but also in that which is to come: and all things are put under his feet, and he is given to be head over *all things* to the Church. The kingdoms of the world, *shall become* the kingdoms of our Lord and his Christ. All kings shall fall down before him; all nations shall serve him. He shall strike through kings in the day of his wrath, He shall judge among the heathen; he shall fill the places with the dead bodies; he shall wound the heads [or chiefs] over many countries. God hath said, and it shall come to pass, "I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is, and I will give it him,"* for he is the only potentate, the King of kings, and Lord of lords. "Be wise therefore now, O ye kings; be instructed, ye judges of the earth. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled *but a little*."†

The Jews appear also peculiarly and distinguishingly interested in the present scene of things, and in the expected fates of the governments of Europe.—Their dispersion is drawing to an end. The promises to them, on the eve of fulfilment, are most glorious—"They have drank of the cup of trembling at the Lord's hand, doubly for all their iniquity." But they are now commanded to lift up their heads and rejoice. "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem.—At that time I will bring you again, even in the time that I gather you; for I will make

* Ezek. 21st ch. 27th v. † 2d Psalm, 10—12 v.

you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord."*

But let them be careful not to be deceived, as they have so often, heretofore been, by impostors and false Messiahs.—Let not every one, who vainly promises their deliverance, engage their confidence—They should look at their Scriptures—they are a light shining in a dark place—What is the character, objects, and means of accomplishment attributed to the Messiah?—Carefully investigate the conduct, pretensions, objects, and practices of any who may pretend to this character—forget not that he was to come during the existence of the second temple—and before the dispersion of their nation—that he was to be led as a lamb to the slaughter, and as a sheep is dumb before her shearers, so he opened not his mouth. Are not the Jews to look upon him whom they have pierced, and mourn as for a first born. I know they are in the habit of rejecting what Christians say on this subject, but I beseech them to attend to what their celebrated writers say, and compare it with the New Testament.†

* Zephaniah, 3d ch. 14—20 v.

† Philo, their justly celebrated writer and philosopher, speaking of the second person in the God Head, says—

1. The Logos is the Son of God.—De Agrie, 1st vol. p. 308—compare Mark, 1st ch. 1st v. Luke, 4th ch. 41st v. John, 1st ch. 34th v. Acts, 8th ch. 37th v.

2. He is the second Divinity.—Deuteros Theios Logos—Frigen, 2d vol. p. 625—compare John 1st ch. 1st v. Cor. 1st ch. 1—24 v.

3. He is the first begotten of God—De Somniis, 1st vol. p. 65.—compare Hebrews, 1st ch. 6th v. Coloss. 1st ch. 15th v.

4. He is the image of God.—De mundi Opifie: 1st vol. p. 6, 414, 419, 656—compare Col. 1st ch. 15th v. Heb. 1st ch. 3d v. 2d Cor. 4th ch. 4th v.

5. He it is, by whom the world was created.—De Mund. Opif.

The signs of the present times appear to be a solemn warning to them particularly, of the approach of that awful day when "the Lord with the sound of shophar will publish salvation, to assemble the dispersed sheep of the house of Israel, at the coming of the vision of salvation!"

1st vol. p. 4—compare John 1st ch. 3d v. 1st Cor. 8th ch. 6th v. Hebrews, 1st ch. 2—10 v.

6. He is the light of the world and the intellectual Sun—De Somn. 1st vol. p. 6, 414, 632, 633—compare John 1st ch. 4—9 v. 8th ch. 12 v. 1st Peter, 2d. ch. 9th v.

7. He is esteemed the same as God.—De Somn. 1st. vol. p. 656. De Profug. 1st vol. p. 561—compare John 1st ch. 1—15 v. & 14th ch. 11th v. Rom. 9th ch. 5th v. Phil. 2d ch. 6th v.

8. He is eternal—De Plant. Noæ. 1st vol. p. 332—2d vol. p. 604—compare John 12th ch. 34th v. 2d Tim. 1st ch. 9th v. 4th ch. 18th v. Heb. 1st ch. 8th v. Rev. 10th ch. 6th v.

9. He is nearest to God without separation. De Profug. 1st vol. p. 561—compare John 1st ch. 18—10 v. 14th ch. 11th v. & 17th ch. 11th v.

10. He is the Seal of God.—De Profug. 1st. vol. p. 547—8. De Plant. Noæ, p. 332—compare John 6th ch. 27th v. Eph. 1st ch. 13th v. Heb. 1st ch. 3d v.

11. He frees his people from all corruption and entitles them to immortality—De Cong. Ques. Erud. Grat. 1st vol. p. 535.—compare Rom. 8th ch. 21st v. 1st Cor. 15th ch. 52—53 v. 1st Pet. 1st ch. 3—4 v.

12. He is mentioned by Philo, not only as the Son of God, but also as his beloved Son.—De Leg. Allegor. 1st vol. p. 129—compare Matt. 3d ch. 17th v. Luke, 9th ch. 35th v. Col. 1st ch. 13th v. 2d Pet. 1st ch. 17th v.

Thus Philo declares the character of their Messiah, whose coming they were so earnestly looking for—And this is precisely the character of him whom Christians say is their Messiah, who is already come. Can then a rational Jew say that this is not a subject worthy their most careful examination, as a people bound for eternity.*

* Dr. Clark, on John's Gospel.

Are they not a warning of the approach of that time, when "the Lord, with the sound of shophar, will cause a voice to be heard from Heaven upon the holy mountain, and upon Jerusalem?" The Lord seems to be "revealing the period, and the season, when he will sound the shophar, and go with the whirlwinds of the south." And the consequences will be, "that the kingdom of iniquity shall be destroyed, and God will then exalt himself with Jubilation. Then let all the inhabitants of the globe, and those who dwell upon the earth, when the standard is set up on the mountains, behold it; and when the shophar is sounded, then shall ye hear."*

It becomes the Jews, among the rest, seriously to attend to the present state of things in the world. Let their own Scriptures be the test of their conduct.—They are our elder brethren, bone of our bone and flesh of our flesh, as firm believers in divine revelation agreeably to the Old Testament.—Here, they are loudly called upon, to hearken to the voice of God, speaking in the fulfilment of ancient prophesy.—The prediction of Moses has been miraculously fulfilled. "And the Lord said unto Moses, behold, thou shalt sleep with thy fathers, and this people will rise up and go a whoring after the Gods of the strangers of the land, whether they go to be among them, and will forsake me and break my covenant which I have made with them. Then my anger shall be kindled against them in that day, and I will forsake them, and they shall be devoured and many evils shall befall them, so that they will say in that day, are not these evils come upon us, because our God is not among us?" And Moses said "Take this book of the law and put it in the side of the

* Jewish Liturgy.

ark of the covenant of the Lord, your God, that it may be there, for a witness against thee; for I know thy rebellion and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the Lord, and how much more after my death"—"For I know that after my death, ye will utterly corrupt yourselves and turn aside from the way which I have commanded you, and evil will befall you in the latter days."* And again, "It shall come to pass if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments, and his statutes, which I command thee this day, that all these curses shall come upon thee and overtake thee.—The Lord shall scatter thee among all people, from one end of the earth even unto the other; and there, thou shalt serve other Gods, which neither thou, nor thy fathers have known, even wood and stone. And among these nations, shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee a trembling heart and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shall have none assurance of thy life: And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, thou shalt see it no more again; and there ye shall be sold unto your enemies for bond men and bond women, and no man shall buy you."†

But it shall come to pass when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind, among all the nations whither the Lord thy God hath driven thee, and shalt return to the Lord thy God, and shalt obey his

* Deut. ch. 31. v. 16, to the end.

† Ibid, ch. 28. v. 15. 64. 68.

voice;—that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee;—If any of thine be driven *out unto the utmost parts of Heaven*, from thence will the Lord thy God gather thee, and from thence will he fetch thee. And the Lord thy God will bring thee into the land which thy fathers possessed; and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers."*

Was not the promise to Abraham positive and without reserve that he should inherit the land of Canaan? Was not this promise repeated several times, and to Isaac and Jacob?—Are not the Psalms full of the same promises to David and his seed, that his kingdom should be established for ever? Has any part of this been yet fulfilled, so as to answer the enlarged view of the promise? Can your nation be said even to have possessed the land of Canaan in peace, for any considerable time together? Is not your history, a continued statement of wars, bloodshed and disorder; rebellion, assassinations and idolatry? Is not therefore the fulfilment of the glorious promises of the Bible, yet future, and do you not generally believe that the time is not far off? May you not, on your principles, even at this moment, join in the confession of the song of the three children, 14th and 15th verses, "For we, O Lord, are become less than any nation and be kept under this day in all the world, because of our sins. Neither is there, at this time, prince, or prophet, or leader, or burnt offering, or sacrifice, or oblation, or incense, or place to sacrifice before thee, and to find mercy."†

* Deut. 30th ch. 1—5 v.

† Since writing the above, I have met with the liturgy of the Jewish Synagogue, in which the morning prayer of Rebou Hoalo-

The Jews do firmly believe in the promised Messiah, that he is to come, while many of their prophesies show that he must be already come. "The sceptre was not to depart from Judah, nor a lawgiver from between his feet till Shiloh come." The sceptre is departed already for more than 1000 years, Shiloh must be come. Their prophet Haggai expressly declares, in his encouragement to Zerubbabel to build the second temple, "that the desire of all nations (the Messiah) should come, and God would fill that very temple with glory, and that the glory of that house should be greater than the former temple," notwithstanding its unparalleled glory; or in other words, as it has always been explained by their ancient Rabbins, that the Messiah should come into that house. This temple has been destroyed upwards of 1700 years.—Should ye not then, ye sons of Israel, "hear the words which the Lord hath cried by the former prophets, when Jerusalem was inhabited, and in prosperity, and the cities

mim, confirms this idea. It is in these words, "Lord of the universe! Thou didst order that we should offer a continual sacrifice in thy temple, and the priests should be at the service thereof, and the Levites at their platform, and the Israelites in their committees; but from the cause of our sins, our sacred temple is destroyed, and the continual sacrifices have ceased: and we have neither priest at the service, Levite at the platform, nor select committee of Israelites to perform the precepts of thy service."

Miss Adams has already observed, "that the most learned of the Jewish Rabbi's acknowledge that the royal and judicial power has been abolished." Rabbi D. Kimchi laments the sufferings of his nation, and says, he has seen in his time the fulfilment of the prophesy of Hosea, being those days of evil in which there was neither prince or king of the house of David. Abravanel, another famous Rabbi, also observes, that Isaiah speaks of a new calamity the Jews were to suffer, viz. that they should have neither kingdom, sovereignty, or judicial sceptre.

thereof round about her, when men inhabited the south and the plain."* Thus saith the Lord of Hosts, behold I will save my people from the *east country*, and from the *west country*, and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God in truth and in righteousness."† Do ye not believe what God himself hath said in Numbers, 14th ch. 21st v. "As truly as I live, all the earth shall be filled with my glory"—and also what his prophets have said, that "in the latter day, God will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications;—that then ye shall look upon him whom ye have pierced, and mourn for him as one mourneth for his only son; and shall be in bitterness for him as one that is in bitterness for his first born." Hath not your nation been "*led away captive into all nations*," and hath not Jerusalem been, and still is, "*trodden down by the Gentiles*,"—and, consequently, the times of the Gentiles are not yet fulfilled. When the times of the Gentiles shall be fulfilled, then (according to the Christian system) the expression implies that you shall be restored. The prophesies have been accomplished to the greatest exactness in the destruction of your city,—and its still continuing subject to strangers,—in the dispersion of your people,—and your still living separate from all nations: why then should not the remaining parts of the same prophesies be as fully accomplished too, in your restoration at the proper season, when "*the times of the Gentiles shall be fulfilled.*" The "*times of the Gentiles*" will be fulfilled when the times of "*the four great kingdoms*" of the Gentiles according to Daniel's prophesy, shall be expir-

* Zech. 7th ch. 7th v. † Ibid. 8th ch. 7—8 v.

ed, and the fifth kingdom of the Messiah shall be set up in their place, and the *saints of the Most High shall take the kingdom, and possess* it for ever, even for ever and ever.—Jerusalem, as it has hitherto remained, so probably will remain in subjection to the Gentiles, *until these times of the Gentiles be fulfilled;* or, as St. Paul expresseth it, *until the fulness of the Gentiles be come in; and so all Israel shall be saved*, and become again the people of God—therefore, their restoration must be with the Gentiles. The fulness of the Jews will come in, as well as the fulness of the Gentiles. For if *the fall of them be the riches of the world; and the diminishing of them, be the riches of the Gentiles, how much more their fulness. For I would not, brethren, that ye should be ignorant of this mystery, that blindness, in part, has happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved.** Can you have then any solid objection to making a solemn and serious business of seeking, in a special manner, for the spirit of grace and supplications? Who knows but God may hear and hasten your restoration, which we Christians are continually and ardently praying for, according as he has promised, and that he would, in great mercy, "open a fountain to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness;"†—that he would "bring again the captivity of his people Israel, that they may build again the waste cities, and inhabit them—that they may plant vineyards and drink the wine thereof;—that they may make gardens and eat the fruit thereof;—and that God may plant you in your land again; and ye shall no more

* Romans, 11th ch. 12th v. † Zech. 13th ch. 1st v.

be pulled up out of the land which he hath given you, saith the Lord our God."*

And now upon full consideration of this subject, may not the words of *father Abraham* in Heaven, to *Dives* in torment, be well addressed with double emphasis, and a closer application, to the nations of Europe and America, Jew and Gentile, "if ye believe not Moses and the prophets, neither would ye believe, though one should rise from the dead."

I shall pass by the objections to Christ's personal appearance here on earth, derived from metaphysical arguments, and distinctions, as not worthy of consideration.

These objectors are much in the situation of Moses in 11th ch. Numbers 21st to 23d v. And Moses said unto the Lord, "this people, amongst whom I am, are 600,000 footmen; and thou hast said, I will give them flesh that they may eat a whole month—Shall the flocks and the herds be slain for them, to suffice them? Or shall all the fish of the sea be gathered together for them, to suffice them?" And the Lord said unto Moses, "Is the Lord's hand waxed short? Thou shalt see now whether *my word* shall come to pass unto thee or not." The issue carried conviction to Moses's heart and understanding—The whole passage might be read by every unbeliever with advantage.—It often grieves me to hear the ministers of Jesus Christ, who ought to put more confidence in his Gospel, reasoning against the personal appearance of Christ on earth—If such promises as follow are to be reasoned away, as figurative or hieroglyphical, who will believe them when they urge other parts of Scripture as literal and positive—"If we believe that Jesus *died and*

* Amos, 9th ch. 14—15 v.

rose again, even so, [as certainly] they also *who sleep in Jesus*, will God bring with him; for *this we say unto you by the word of the Lord*, that we who are alive and remain unto the coming of the Lord, shall not prevent them who are asleep; for the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and the dead in Christ shall rise first. Jesus himself said, Matthew, 19th ch. 28th v. that when he should reign, his apostles would reign with him; and that they should sit upon twelve thrones, judging the twelve tribes of Israel.* Paul also said, that the saints should judge the world— And it is remarkable, that in the original prophesy of Daniel, the administration of the kingdom of Heaven, is not said to be confined to one person, but to be extended to many. Daniel, 7th ch. 18th & 27th v.—The *other* kingdoms are to be overthrown, to make way for it, therefore, it must be a proper kingdom, and is not to be set up without great commotions and violence: "then was the iron, the clay, the brass, the silver, and the gold, broken in pieces."

If, then, Almighty goodness has promised, Almighty power will effect; and all objections to the possibility of the accomplishment are vain and groundless. With a late author, "I consider Scripture as the only solid ground for our ideas upon this subject. We know

* Dr. Doddridge comments on these verses thus:—"In the great renovation of all things, when all the children of God, shall, as it were, be born anew from their graves; when created nature shall put on its fairest forms to receive them, and the Son of Man presiding over that august assembly, shall sit on the throne of his Glory, exalted above the highest angels of God; you also, my faithful apostles, shall sit around me upon twelve radiant thrones, judging the twelve tribes of Israel."

nothing of the nature of beings, purely spiritual; but we know that man was originally created a compound being."

That our Lord arose from the dead and ascended into Heaven with a body, and is to appear again as the Son of Man; we must therefore, I think, believe that the union of the soul with a glorified body is the perfection of human nature: and it follows that our happiness will be suited to that nature. But polluted as we are by sin, and tainted with corruption, we cannot know much of the nature of such beings or of such happiness. Those, however, appear little acquainted with mankind, who do not perceive that the prospect of a kind of happiness, of which they can form some idea, will influence their conduct more powerfully than the promise of a happiness of which they can form none. The sensual paradise of Mahomet, and the purgatory of antichristian Rome, have, in fact, operated more forcibly upon the hopes and fears of man, than the distinct view of the eternal beatific vision, after the sleep of the soul, till the day of judgment. But this was not the doctrine of the purest ages of the Church. The crown was held out as the immediate reward of martyrdom in the cause of Christ: the early Christians looked for immediate admission into the presence of their Lord; they expected immediately to join the society of blessed spirits and wait with them for the manifestation of their Redeemer's glorious kingdom to the world, when they trusted he would "raise their vile bodies from the grave, and make them like to his glorious body, that they might be kings and priests unto God for ever."—The sleep of the soul, however represented, will appear to break the line of existence, and thus it will lessen the hold on futurity upon common minds at least. The effects of

this chilling opinion are, I think, evident on the Christian world. It not only increases the gloom of the grave, and renders death more formidable, but it detaches our thoughts and feelings from a world in which, in spite of all reasoning, we seem to have such a distant interest. And I am fully persuaded that the only effectual antidote against the contagious poison of materialism and the brutalizing doctrine of the eternal sleep of death, is that, which awakening all the energies of man, by the prospect of immediate reward, and by placing that reward, in part, within the reach of his imagination, preserved the faith of the primitive Christians amidst the terrors and enticements which beset them in the times of pagan tyranny.—And this antidote, I humbly conceive, will be found in the Scripture doctrine of the Millenium, which includes the belief of immediate admission into a state of happiness, previous to the resurrection of the body, (at that period) and of an inconceivable increase of bliss and glory, when the day of final judgment shall arrive."*

It was this blessed privilege and glorious hope that so greatly animated the apostle Paul, "to be found in Christ, not having his own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that he might know him, and the power of his resurrection, and the fellowship of his suffering, being made conformable unto his death, *if by any means he might attain unto the resurrection of the dead.*"† St. Paul fully believed in the final resurrection of the righteous and the wicked, and well knew that all men would attain to it, simply considered, as a resurrec-

* Kett on the Prophesies, p. 295.

† Philip. ch. 3. v. 8—11.

tion of the body—It was therefore something more than that of the body he strove so ardently to attain to, even the first resurrection, as thereby he was secure from the second death—This resurrection was also something that he had not yet gained by becoming a new creature and being interested in the righteousness of Christ; it was not therefore a figurative resurrection, accomplished in his regeneration, but a real and actual resurrection of the body, to live and reign with Christ on earth a thousand years—But to silence all opposers to this delightful doctrine of the second coming of our Lord here on earth, suffice it again to repeat the words of Scripture; for though they may be of no avail with some, they will be more than sufficient to satisfy every pious mind. These will be grateful to the sincere believer, as the language of truth from their common Lord. "For ye have need of patience, that after ye have done the will of God, ye might receive the promise; for yet a little while, and he that shall come, will come and will not tarry."

"For the Son of Man *shall come in the glory of his* Father, with his angels, and then he shall reward every man according to his works.

"And Jesus said unto them, ye who have followed me in the regeneration, when the Son of Man shall sit on the throne of his glory, shall also sit on twelve thrones, judging the twelve tribes of Israel.

"For as the lightning cometh out of the east and shineth even unto the west, so shall, also the coming of the Son of Man be.

"Hereafter ye shall see the Son of Man sitting on the right hand of power and *coming in the clouds of Heaven with power and great glory.* Watch, therefore, for ye know not what hour your Lord doth come. Therefore,

be ye also ready, for in such hour as ye think not *the Son of Man cometh.*—Blessed is that man whom his Lord, *when he cometh*, shall find so doing.—Whosoever shall be ashamed of me and my words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he shall come in his own glory, and in his Fathers, with his holy angels.—When these things begin to come to pass, then lift up you heads, for your redemption draweth nigh.—I go to prepare a place for you; I will come again and receive you to myself, that where I am, there ye may be also.—I am Alpha and Omega; the beginning and the ending, saith the Lord, who is, and who was, and *who is to come, the Almighty.*

The apostles expressly ask, "What shall be the sign of thy coming." The angel says to the witnesses of the ascension of the risen Saviour, "Ye men of Galilee, why stand ye gazing up into Heaven—This same Jesus, who is taken from you into Heaven, *shall so come* in like manner, as ye have seen him go into Heaven."

The apostle charges the Corinthians, that they should "wait for the *coming of our Lord Jesus Christ.*" And again, "As oft as ye eat this bread and drink this cup, you do shew forth the Lord's death *till he shall come.*—Wait for *the coming of our Lord Jesus*, who shall *confirm you* to the end, that ye may be blameless in *the day of our Lord Jesus.* Every man in his own order, Christ, the first fruits, afterwards they who are Christs, at his coming. When Christ, who is the Christian's life, *shall appear*, then *ye also shall appear with him in glory.*"—He commends the Thessalonians for their faith Godward—and waiting "*for his Son from Heaven.*" He exhorts them "to establish their hearts unblameable in holiness before God, even our father, *at the coming of our*

Lord Jesus Christ with all his Saints. And to Titus he says, "the grace of God teaches us to look for that blessed hope and the glorious appearing of the great God,* even our Saviour, Jesus Christ." And St. John, in the Revelation, says, "And has made us unto God kings and priests, and we shall reign upon the earth—and they *lived and reigned with Christ a thousand years.* But the *rest of the dead lived not again*, till the thousand years were finished. But they shall be priests of God and of Christ, and *shall reign with him a thousand years.*" In the Christian's view, these are the words of unerring truth, and need no farther argument to elucidate or enforce them.

Again, God speaks kindly to his people on this subject, by the prophets; "Comfort ye! comfort ye! my people, saith your God. Speak ye comfortably to Jerusalem and cry unto her, that her warfare is accomplished, that her iniquity is pardoned—That she shall receive of the Lord's hand (blessings) double to the punishment of all her sins."

This laborious work shall now be closed, with a repetition of the 34th and 35th chapters of Isaiah as translated by bishop Lowth, preceded by his notes thereon, and an appropriate Psalm of David, as containing a summary of all that has been said, on this all-important subject, and a most awful address by God himself [who cannot deceive] to the present nations of the earth, as I conceive; and it is presumed, though not necessary to be added, that it will be consummate wisdom in every one who readeth and in him who heareth these words, to ponder them in his mind and treasure them in his heart.

* Vid. Grenville Sharpe on the Greek Article.

These two chapters of Isaiah make one distinct prophesy; an entire, regular, and beautiful poem, consisting of two parts; the first containing a denunciation of divine vengeance against the enemies of the people or Church of God; the second describing the flourishing state of the Church of God consequent upon the execution of those judgments. The event foretold is represented as of the highest importance and of universal concern: all nations are called upon to attend to the declaration of it; and the wrath of God is denounced against *all the nations*; that is, all those that had provoked to anger the defender of the cause of Zion.—The general devastation spread by Nebuchadnezzar through all these countries, may be the event which the prophet has primarily in view in the 34th chapter; but this event, as far as we have any account of it in history, seems by no means to come up to the terms of the prophesy, or to justify so high wrought and so terrible a description. And it is not easy to discover what connection the extremely flourishing state of the Church, or people of God, described in the 35th chapter, could have with those events; and how the former could be the consequence of the latter, as it is there represented to be. By a figure very common in the prophetical writings, any city or people, remarkably distinguished as enemies of the people and kingdom of God, is put for those enemies in general—This seems here to be the case with Edom and Botsra. It seems therefore reasonable to suppose, with many learned expositors, that this prophesy has a further view, to events still future; *to some great revolutions, to be effected in later times*, antecedent to that more perfect state of the kingdom of God upon earth, and serving to introduce it, which the holy Scriptures warrant us to expect. That the 35th ch.

has a view beyond any thing that could be the immediate consequence of those events, is plain from every part, especially from the middle of it, at verses 5 and 6, where the miraculous works wrought by our blessed Saviour, are so clearly specified that we cannot avoid making the application; and our Saviour himself has moreover plainly referred to this very passage, as speaking of him and his works, Matt. ch. 11. v. 4 and 5—He bids the disciples of John to go and report to their master the things which they heard and saw; "that the blind received their sight; the lame walked; and the deaf heard:" and leaves it to him to draw the conclusion in answer to his inquiry, whether he who performed the very works which the prophets foretold should be performed by the Messiah, was not indeed the Messiah himself. And where are these works so distinctly marked by any of the prophets as in this place? And how could they be marked more distinctly? To these the strictly literal interpretation of the prophet's words direct us. According to the allegorical interpretation, they may have a further view: this part of the prophesy may run parallel with the former, and relate to the future advent of Christ; to the conversion of the Jews and their restoration to their own land; to the extension and purification of the Christian faith; events predicted in the holy Scriptures, as preparatory to it.

Chapter 34th.

1. Draw near, O ye nations, and hearken;
And attend unto me, O ye peoples!
Let the earth hear, and the fullness thereof;
The world, and all that spring from it.

2. For the wrath of Jehovah is kindled *against all the nations;*

And his anger against *all the orders* thereof;
He hath devoted them; he hath given them up to slaughter.

3. And their slain shall be cast out;
And from their carcasses their stink shall ascend;
And the mountains shall melt down with their blood.

4. And all the host of Heaven shall waste away;
And the Heavens shall be rolled up like a scroll,
And all their host shall wither;
As the withered leaf falleth from the vine,
And as the blighted fruit from the fig tree.

5. For my sword is made bare in the Heavens:*
Behold on *Edom* it shall descend;
And on the people justly by me devoted to destruction.

6. The sword of Jehovah is glutted with blood;
It is pampered with fat;
With the blood of lambs and of goats;
With the fat of the reins of rams:
For Jehovah celebrateth a sacrifice in Bostra,
And a great slaughter in the land of *Edom*.

7. And the wild goats shall fall down with them;
And the *bullocks* together with the *bulls*:†

* Meaning Rome—The Jewish writer, Kimchio in Abdiam says, "that whatever the prophets say of the destruction of Edom in the latter times, they mean *Rome*."‡ His words are, "Ex Kimchio in Abdiam, nomen *Romæ* sepius delitur et integra hœc sententia, cum devastabitur Roma, erit Israeli redemptio. Processit autem in Kimchio, qui quid dixerunt prophetæ de destructione *Edom* in postremis temporibus, de Roma dixerunt."§

† Meaning the nobles and great men of the land, of both higher and lower ranks.

‡ Mede, p. 902. § Vide also the note at page 67.

And their own land shall be drunken with their blood,
And their dust shall be enriched with fat.
8. For it is the day of vengeance to Jehovah;
The year of recompense, to the defender of the cause of Zion.
9. And *her torrents* shall be turned into pitch,
And her dust into sulphur;
And her whole land shall become burning pitch;
10. By night or by day, it shall not be extinguished;
Forever shall her smoke ascend;
From generation to generation she shall lie desert;
To everlasting ages no one shall pass through her.
11. But the pelican and the porcupine shall inherit her;
And the owl and the raven shall inhabit there;
And he shall stretch over her the line of devastation,
And the plummet of emptiness over her scorched plain.
12. No more shall they boast the renown of the kingdom;
And all her princes shall utterly fail.
13. And in her palaces shall spring up thorns;
The nettle and the bramble in her fortresses:
And she shall become an habitation for dragons,
A court for the daughters of the ostrich.
14. And the jackals, and the mountain cats, shall meet one another;
And the satyr shall call to his fellow;
There also the screech owl shall pitch;
And shall find for herself a place of rest.
15. There shall the night-raven make her nest and lay her eggs;
And she shall hatch them, and gather her young under her shadow:

There also shall the vultures be gathered together;
Every one of them shall join her mate.
16. Consult ye the book of *Jehovah* and read:
Not one of these shall be missed;
Not a female shall lack her mate:
For the mouth of *Jehovah* hath given the command;
And his Spirit itself hath gathered them.
17. And he hath cast the lot for them;
And his hand hath meted out their portion by the line;
They shall possess the land for a perpetual inheritance;
From generation to generation shall they dwell therein.

Chapter 35th.

1. But the desert and the waste shall be glad;
And the wilderness shall rejoice, and flourish.
2. Like the rose shall it beautifully flourish;
And the well watered plain of Jordan shall also rejoice.
The glory of Lebanon shall be given unto it,
The beauty of Carmel and of Sharon;
These shall behold the glory of *Jehovah,*
The Majesty of our God.
3. Strengthen ye the feeble hands,
And confirm ye the tottering knees.
4. Say ye to the faint-hearted: be ye strong;
Fear ye not, behold your God!
Vengeance will come; the retribution of God:
He himself will come, and will deliver you.
5. Then shall be unclosed the eyes of the blind;
And the ears of the deaf shall be opened:
6. Then shall the lame bound like the hart,
And the tongue of the dumb shall sing:
For in the wilderness shall burst forth waters,
And torrents in the desert:

7. And the glowing sand shall become a pool,
And the thirsty soil bubbling springs:
And in the haunt of dragons shall spring forth
The grass, with the reed, and the bulrush.

8. And a high way shall be there;
And it shall be called the way of holiness:
No unclean person shall pass through it:
But *He himself* shall be with them walking in the way,
And the foolish shall not err therein.

9. No lion shall be there;
Nor shall the tyrant of beasts come up thither:
Neither shall he be found there;
But the redeemed shall walk in it.

10. Yea the ransomed of *Jehovah* shall return;
They shall come to Zion with triumph;
And perpetual gladness shall crown their heads.
Joy and gladness shall they obtain;
And sorrow and sighing shall flee away.

In the view of these dreadful threatenings to a guilty world; and consoling promises to those whose trust is in the victorious and triumphant Messiah, and who are looking and longing for his second coming to the glory of God the Father, let us conclude with the joyful language of the Psalmist, in contemplating this future glory, as the sum of all our labours and the desired issue of all our meditations on the great things of God, as revealed by his Spirit in the divine Scriptures. " God is our refuge and strength; a very present help in trouble. Therefore will we not fear, though the earth be changed, and though the hills be carried into the midst of the sea; though the waters thereof roar, and be troubled; though the mountains shake with the swelling thereof. There is a

river, the streams whereof shall make glad the city of God; the holy place of the tabernacle of the Most High. God is in the midst of her; she shall not be removed. God shall help her, and that right early. The Heathen make much ado: The kingdoms are moved: He uttered his voice; the earth melted. The Lord of Hosts is with us; the God of Jacob is our refuge—Come behold the works of the Lord: what desolations he hath brought on the earth—He maketh wars to cease in all the world: He breaketh the bow and cutteth the spear in sunder: He burneth the chariots in the fire. *Be still and know that I am God; I will be exalted among the heathen; I will be exalted in the earth. The Lord of Hosts is with us; the God of Jocob is our refuge.*"

SOLI DEO, GLORIA AND HONOR.

A HYMN,

BY SOME UNKNOWN HAND.

A LITTLE ALTERED.

1. To you it is spoken, ye virgins be watchful,
And strengthen the things, that are ready to die;
Your loins still be girded, and be ye found faithful,
For see all around you proclaim *he* is nigh.
O Hallelujah! Hallelujah! Hallelu! Hallelu! Hallelujah!
2. Now tumult and uproar: commotions are making,
Kingdoms against kingdoms, dire slaughter prepare;
The powers ordained of Heaven are shaking,
And men's anxious bosom's are troubled with fear.
O Hallelujah! &c.

3. Great Babel of Rome, firmly seated on her throne,
Long said in her heart, as a queen I shall reign;
Her merchants afar off, her sad fate now bemoan,
And gnawing their tongues, cry alas! for her slain.
O Hallelujah! &c.

4. The kings she once rul'd, and nations forsake *her*,
Being robb'd of her children, bereav'd of her hire;
The wealth and the treasure she heaped together,
Now serve to consume *her*, and burn her with fire.
O Hallelujah! &c.

5. The blood of the Martyrs and Saints is found in *her*,
The cup that she fill'd, she drinks now in her turn;
Ye *Heavens! Apostles!* and *Prophets* shout o'er *her*,*
O *queen of great Babel!* 'tis yours now to mourn.
O Hallelujah! &c.

6. Her plagues and her sorrows, shall never be healed,
Her violence to Zion the Lord will repay,
In fire, to consume her, *he'll* soon be revealed,
The smoke of her torment shall rise up for ay.
O Hallelujah! &c.

7. Then let all her lovers, with trembling be taken,
The children of Zion have nothing to fear;
They seek for a kingdom that cannot be shaken,
Their *treasure*, their *hope*, their *protector* is there.
O Hallelujah! &c.

8. Then watch ye his servants! see the signs from above;
He bad you observe them: He will soon come again;
Be stedfast! unmoved! be assured that your love,
To him and his people, shall not be in vain.
O Hallelujah! O Hallelujah! &c. &c.

THE END.

Israel Mittows Book
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